ZIONS HERALD

New England Methodist Monthly

June - July
1955

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"He lived within the framework
of eternity and goes
prepared to continue."

ZIONS HERALD

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Introducing Our Acting Editor

The Rev. John David Erb, who becomes Acting Editor of **Zions Herald** this issue, is pastor of the Copley Methodist Church, Back Bay, Boston, Massachusetts, and president of the Boston Council of Churches. He was born in Wooster, Ohio, and came to New England 16 years ago. He has academic degrees from Ashland College, Ohio State University, and Boston University, School of Theology. He also studied at the College of Wooster, Harvard University and the University of Oxford.

The Rev. Mr. Erb is president, Alpha Chapter, Boston University School of Theology Alumni Association, secretary of the New England Conference Board of Education of The Methodist Church, a member of the Conference Board of Social and Economic Relations, the Corporation Board of the New England Deaconess Hospital, the Board of Managers of the New England Education Society, the Board of Directors of the Lord's Day League of New England, and holds membership in the Boston Clerics, the Friars, and the Back Bay Ministerial Association.

Before coming to Boston, the Rev. Mr. Erb was pastor of the Park Avenue Methodist Church, Worcester, Mass., where he was appointed after serving five years as chaplain in the Military Service. He and his son, Gordon Dennis, who is registered in Wilbraham Academy, reside in Brookline, Mass.

Reprints of the cover on this issue are available. Please indicate number desired.

IN THIS ISSUE June-July 1955

Articles

Prayer and Collective Action 4
Bishop John Wesley Lord

Guaranteed Annual Wage 6
Emerson W. Smith

News

World News 10

Methodism 18

The Area Churches 19

Yankee Methodist Family 23

Columns

At Second Glance 7

Along the Asbury Trail 8

Unto Thee, O Lord 8

What's On Your Mind? 9

Our Children's Religion 13

The Book Parade 20

Features

Poetry 8

Religious Education 12

Calendar 22

From Our Readers 26

Specials

Laymen Assemble 6
Charles E. Wilkinson

The Questions We Ask 11

Changes in Area Appointments 15

My Most Memorable Experience in Rome 21
Azariah F. Reimer

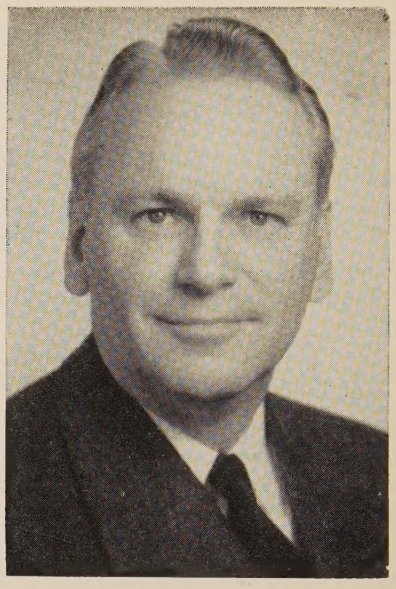
NEXT MONTH

"How to Raise Money Through the Sector Plan" by the Rev. William J. Cook will be of interest to all churches interested in increasing budgets. FIRST CHURCH, BOSTON, will be J. Rex Shepler's article. Items for RELIGIOUS EDUCATION will come for the New England Southern Conference with a special article by the Rev. Douglas F. Dorchester, executive secretary of the Conference Board of Education. Two listings of our Bishops: the first, in order of election to the episcopacy and the second, in order of date of birth by Bishop Herbert Welch will give our readers a better acquaintance with our leaders. An article explaining the Clinical services available through the

(Continued on Page 16)

Prayer and Collective Action

BISHOP JOHN WESLEY LORD



BISHOP JOHN WESLEY LORD

When a political convention has a keynoter, he is expected to lay the planks in the political platform upon which his party will stand during its years in office and administration. Who is great enough or wise enough or good enough to determine the course of an Annual Conference of Methodists or to foretell the guidance of the Holy Spirit when it works in the hearts of free people? But there is something we can predict in the lives of people in whom the power of love is a reality. Such people possess a greater measure of sanity, and the polarity of their lives is positive rather than negative. They are marked by a creative altruism, and the fruit of their lives is good fruit.

Pitirim A. Sorokin in his studies at the Harvard Research Center in Creative Altruism shows that there is at work in the individual and in sociey what he terms the law of polarization. This law states that the way a man reacts in time of calamity is determined by the type of personality possessed. Some people react to frustration and misfortune with increased creative effort and a further altruistic transformation. This reaction, Sorokin calls positive polarization. Other people possessed of a different type of personality, react by suicide, mental disorder, brutalization, increase of selfishness, dumb submissiveness, and cynical sensualism. This, Sorokin characterizes as negative polarization.

In time of calamity or crisis, we tend to become what we have always been, only more so. This law, Sorokin believes, explains why periods of catastrophe are marked by a measure of disintegration of society on the one hand and, on the other, by a creative reintegration of new and finer values, especially of religious and ethical values. As a rule, all great religious and moral systems have emerged mainly in catastrophic periods of human history.

No one would deny that many millions of the inhabitants of this world today are living in what the saints called the "dark night of the soul." There is disintegration of the individual and of society all about us. We witness the spread of the totalitarian spirit, the worship of the state, the degradation of political life, the growth of anti-intellectualism, the terrifying demand for conformity. Someone wrote that an American dislikes his mother-in-law because he fears being different. One isn't supposed to like one's mother-in-law, and this sometimes makes one afraid to admit that she has any good qualities.

Then there is the persecution of dissent, resulting in timidity and reluctance to advocate unpopular ideas or to take a stand against prevailing practices. Teachers and professors as well as ministers in large numbers are being intimidated into silence and inaction concerning controversial issues. Many are convinced that it is wise to avoid discussion in many areas in which full and free discussion is desperately needed. This fear is but the mark of a creeping social disintegration of a free society.

Think, too, of the disintegration taking place in many of the families of our land, caused by the diversity of interests that separate, the wide prevalence of intoxication, looseness in sex relations, the craving for excitement, the gulf between the older and younger generations, confusion as to what is right and what is wrong, and much more. The secular spirit is too often a disintegrating spirit. It does not make for wholeness and soundness but soon becomes pathological and unhealthy. We can't deny these signs of our times. They are all about us.

We have seen cities demolished, tens of millions of refugees and expellees placed in camps and forgotten, multitudes allowed to die of starvation, and now, despite all that we have seen, the confidence of many people rests upon massive retaliation. Evil apepars to flood the earth. For many people, the darkness deepens, frustrations multiply, no way of escape is seen, the brutal becomes more brutal, the ruthless more ruthless: mental disorder, suicide, dumb submissiveness, and cynical sensualism increase. This is negative polarization at work.

At the same time, however, and as a result of the same external conditions, calamitous though they be, the law of positive polarization is at work. If we are persons of good will in whon God's law of love is at work, expressed in a creative altruism, then there may come into being religious and ethical values never before achieved by the race of men. This is the hope of the Christian people, and men and women of true religious faith everywhere. Spiritual insights deepen, the disciplined life emerges, the good becomes better, the dream is realized, and mankind takes a step forward and upward in its travail toward the Good. E. E. Whiting, **Boston Herald** columnist, had this to say in a recent issue of that paper:

> "It may be that we in our overboasted civilization are approaching that reaction which is the equal of action, and are, by the paradoxical elasticity of our minds, on the verge of a discovery that by our materialistic veneration for physical indulgences, we are awakening to higher values: having assailed

the shores of so much material and physical knowledge, we are becoming impelled by that which is within us, to surmount those material horizons, in the newly stirred comprehension of, or aspiration for, values eternal."

Yes, among people of good will, the day of positive polarization is at work in this calamitous hour of human history. How may we aid and accentuate it within the New England Conference?

1. In the establishment of Prayer Retreats as a permanent part of the work of the local church. I read recently that 200 churches in Southern California and Arizona were engaged in a project called "Spiritual Exploration," the purpose being to search for the answers to two questions: "How can we find the will of God in all areas of life? How can we get power to do that which is pleasing to God?" There is no finer way to find the will of God for all areas of life, and the power to do what is pleasing to God, than through prayer that leads to self-diagnosis and commitment. If each church in the Boston Area would establish such Prayer Retreats, untold good would result.

In this plan, the minister of the local church is expected to form groups of not more than ten or fifteen members each, which will meet at various times for prayer and serious conversation about controversial issues of Christian concern. These meetings will be seasons of intimate sharing. Such a book as "How to Find the Will of God," by Kirby Page, might be a fruitful study book. I believe that professional men and scientific men would welcome such informal and intimate opportunities to satisfy the spiritual hunger which they feel, and to see what their lives would become if God had his way with them. The Prayer Retreat would be a time to saturate the mind with the teachings of Jesus, and a time to choose the risks of doing God's will.

If such Prayer Retreats were established in the program of every church in the New England Conference, there would be, I am convinced, such an increase in church attendance, such increased giving, such growth in Christian life and character as would amaze the Conference statistician, treasurer, and cabinet. A tablet in the Old South Meeting House in Boston describes our Revolutionary forefathers as "worthy to raise issues." One of the saddest commentaries on our culture is that we are both unwilling and unworthy to raise issues. I should like to charge the Conference Board of Lay Activities, in co-operation with our pastors, to enter this field of spiritual exploration. Our lives would thus be set and directed toward God and His holy will for us.

2. A corollary of the establishment of Prayer Retreats would be the acceptance of increased individual responsibility for collective action. This is required in the free society. Alexander Maclaren in "Christ's Musts" has this startling paragraph:

> ". . . let me remind you that the devil has no more cunning way of securing a long lease of life for any evil than getting Christian people and Christian churches to give it their sanction. What was it that kept slavery alive for centuries? Largely, that Christian men solemnly declared that it was a divine institution. What is it that has kept war alive for all these centuries? Largely, that bishops and preachers have always been ready to bless colors, and to read a christening service over a man-of-war and, I suppose, to ask God that an eighty-ton gun might be blessed to smash our enemies to pieces, and not to blow our sailors to bits. And what is it that preserves the crying evils of our community, the immoralities, the drunkenness, the trade dishonesty, and all the other things that I do not need to remind you of in the pulpit? Largely this, that professing Christians are mixed up with them. If only the whole body of those who profess and call themselves Christian would shake their hands clear of all complicity with such things, they could not last. Individual responsibility for collective action needs to be far more solemnly laid to heart by professing Christians than ever it has been."

I believe that the tide is turning in America toward more healthful and hopeful manifestations of national and international life. The fever of McCarthyism has abated somewhat; Communism is no longer a primary concern of most of our people. There is no acute hysteria today, but, through and by means of proper education and creative altruism or positive polarization in people of good will, there is coming a greater tolerance and a stronger will to love those whom we do not understand but with whom we must live. Cooperation will replace coexistence. Latest reports reveal that 75 percent of our people now favor our continued support of the United Nations Organization. People are becoming more responsible in their judgments and thinking. They are critical of half-truths and undocumented assertions.

In closing this address let me suggest as a slogan for the year ahead the words "If God Had His Way." What sort of person would I become if God had His way with me? What kind of church would mine be if God had His way with the church? What would our world be if God had His way?

Twenty-five Japanese maidens are in our country, victims of a bomb that was dropped on their city. They come with their disfigured faces and bodies as ambassadors of love and good will. They remind us of our sin, but also that the heart of America is kind and that responsible action on the part of one man brought this voyage to pass.

If God has His way, America will never drop another bomb. Norman Cousins, who tells the story of the Japanese maidens, also tells of a telegram received from a man who identified himself as Robert Lewis. It read:

> "I just wanted to say how personally grateful I am for this project. I was the captain of the plane that dropped the bomb."

Norman Cousins has set an example for all to follow; namely, individual responsibility for collective action.

(Keynote Address at New England Conference,, May 25, First Methodist Church, Westfield, Mass.)

Beyond the Summit

. . . If two mutually irreconciliable political and economic systems are to exist in the world, competing without the use of armed force, a whole series of arrangements will have to be worked out. Whether we talk of the future of Germany, of the reduction of armaments, of the prohibition of atomic weapons, or of the encouragement of international trade, we soon come to problems which cannot be resolved at the "summit." If the Geneva meeting is a success it will be only the beginning of a long series of meetings at various levels of command and techniques.

Where the heads of governments leave off the professional diplomats and experts will take over. Peace will not be assured a week from tonight. Yet by that time we ought to be able to tell whether or not the international climate has improved, whether tensions have declined, whether the Russians are honest in their expressed desire for better relations.

We have arrived at a stage in the world's affairs where the tide must turn one way or the other. The prayers of countless millions, expressed and silent, in many languages and in the forms of more than one religion, will be that it will turn toward peace. . . .

From editorial, New York Times.

"Prayer is conversation with God."
Clement of Alexander.

Guaranteed Annual Wage

EMERSON W. SMITH

Chaplain of Industrial Relations
Boston Area, The Methodist Church

Certainly one of the most significant economic events of this year, or the last ten, has been the acceptance of the principle of the guaranteed annual wage by Ford Motor Company, General Motors and the Atlantic and Gulf Coast ship operators. It must be considered a victory for the United Auto Workers under the leadership of their president, Walter Reuther, who has been aiming for this objective for four full years.

I should like to make several observations concerning the issue of guaranteed annual wage:

1. Both labor and management leadership of Ford, General Motors and the UAW are to be commended for the manner in which they conducted their business at the bargaining table. There was no resort to class warfare or hysterical appeal to public emotions. Every effort within the traditional framework of collective bargaining was used to reach a conclusion short of the ultimate test of power, namely a strike. When one of the greatest industrial empires and one of the most powerful unions can sit down and do business in this fashion, it is indeed a heartening exhibition of maturity and gives promise of cooperation in the necessary social engineering for the years ahead.

2. This is not a radically new idea as so many people think. In the midwest alone there are over fifty operating plans incorporating in some sense the principle of the guaranteed annual wage. In the slack thirties General Motors itself voluntarily granted weekly checks to its laid off workers to tide them over until once again employed, and were able through pay envelope deductions to repay the corporation. Three of the older guaranteed annual wage plans long in operation are the George A. Hormel Meat Packing Co., the Nunn Bush Shoe, and Procter and Gamble Co. They have been found to be acceptable to both labor and management.

3. Acceptance of the GAW principle by Ford and G.M. means the beginning of the acceptance by management of a new responsibility for the continuous security of its workers in slack as well as prosperous times. It will pressure many managements to more efficiently plan production and stabilize their employment. Each year thousands of auto workers in Michigan are laid off during the slow end of auto sales and new model changeover. This has meant unemployment for thousands and created business hardship and local government difficulty as well as the problem of the unemployed. The GAW gives to the blue shirt laborer, as well as the white collar worker, a new economic security by assuring him a source of livelihood the year around. Reuther personally believes that one of the greatest benefits will be its stabilizing effect upon the economy as a whole. Surely, at even a superficial consideration, the GAW is a whopping big step toward greater worker security, and perhaps more significant, toward the assumption by management of an obligation not previously felt to be theirs: the responsibility to provide income for the workers they have hired whether or not there is work available.

4. The GAW might be more accurately described as supplementary unemployment payments. It should be remembered that all 48 states of the union, as well as Alaska and Hawaii have operating unemployment programs, and that the aforementioned GAW would be in addition to state payments where the state law permits private as well as state unemployment payments. Futhermore, it might be more accurate to describe the Ford and General Motors GAW plans as the semi-annual guaranteed wage, as the corporation's responsibility calls for payments only up to 26 weeks for the nonworking worker, and never for more than 65% of the worker's weekly pay check, this percentage to include the state unemployment compensation.

5. The GAW is to be rightly thought of as one step only in labor's effort to meet the challenge of automation and the consequent reduced work week, or at least temporary dislocation of workers as more and more push button factories come into operation. The idea of a 30 hour week is anything but an unreality, and it might mean a part of the answer to a more effective spread of work among many workers rather than having a few produce all our needs while working 40 hours per week. Certainly a GAW contract might encourage management to make this kind of approach as it continues to improve the productive efficiency.

6. Many thousands of smaller industries and those not so well placed in terms of profit or available capital are going to find it either extremely difficult or impossible to accept a GAW responsibility. This very likely will mean that as the GAW principle reaches its saturation point, the federal government will be called upon to do the job which private business was unable to undertake: in terms of reinsuring state unemployment programs for larger payments, extending coverage, and increasing social security. Some may rightly begin to wonder if we will ever reach a saturation point in terms of material security.

7. The GAW is here to stay, to grow, to cover more workers. It can mean increased security to the worker, greater stability for the economy. It will mean basic readjustment in the thinking and policy of management. It will very likely mean a larger hand in business affairs by the state and federal government. But any way you may look at it, it is a milestone, and a most significant one, in the further development of labor-management relations.

Laymen Assemble

Charles E. Wilkinson

Charge Lay Reader, Old South Methodist Church, Reading, Mass.

The Boston Area Laymen's Assembly had the largest registration of its three years' existence when it met at the University of New Hammpshire, Durham, N. H., during the weekend of June 24. One hundred ninety-seven laymen and laywomen attended most of the three parts of the program which had the theme, "The Spiritual Challenge of Family Living."

In the keynote address, "The Family and World Order," Bishop John Wesley Lord pointed out that while we have learned so much about so many things we still have not learned how to cross the racial barrier—we have not come to the point of considering the man in another nation as our brother. He compared the mode of living in Africa, as observed on his recent trip, to the way in which we live and reminded us that the black man in Africa is a part of the World Order and on that scale he is our brother and in need of help. "Christian living," said the Bishop, "is essential to World living."

The Bishop's address was discussed Saturday morning by a panel moderated by Charles E. Wilkinson of Reading, Mass., and made up of James Lytle, Littleton, N. H., Howard Allen, Brockton, Mass., and John Howard, Union, Me.

Vice-President of Academic Affairs at Boston University, Dr. J. Wendell Yeo, with the aid of chalk and blackboard, illustrated his talk on "The Church and Education" by using a series of large and small circles to show the relationship between the family and the World Order. In a Christian family young and backward members must be treated with understanding and in the World Order the same thing is true of backward nations. They are our brothers. In a Christian family a member gets family counsel—the members play together, work together, sorrow together to become a small unit strengthened to withstand nearly any onslaught a family might encounter. If this thought were to be carried forward on a world order we could raise the standards of our less fortunate brothers.

Dealing with the problem of "The Aged in Christian Family Life," John Agnew, vice-president of the First National Bank of Boston and manager of the Sunset Industries, pointed out the importance for the aged to be able to have a chance to work rather than to sit and feel that they are in the way. He said that he believes the Church should take a prominent part in providing activities for the aged and assist other organizations in the community with this goal in sight.

To complete the theme of the assembly, Dr. Arthur Giovannangeli of the Keene Teachers College spoke on "Temperance Guidance in Family Life," and Wallace Murray, editor-in-chief for D. C. Heath & Co., stated the views of The Methodist Church on temperance.

The Saturday morning watch at 7:30 a.m. was conducted by the Rev. H. Daniel Hawver, superintendent of the Boston District. The Rev. Paul Stauffer, Portsmouth, N. H., conducted the Sunday morning Holy Communion, and the Rev. Edward D. Staples of the General Board of Education preached the morning sermon.

Friendly social periods were held Friday and Saturday nights in Alexander Hall with the consumption of "bedtime snacks" of Hoodsies, punch and crackers.

Arthur Clinton of Methuen led the days' closing songs, while Philip Drake played the piano. The New England Conference Lay Leader, Warner Danforth, was dean of the assembly.

Dry Turnpikes

A basic reason why America's toll roads are safer: they're unanimously "dry." Moreover, turnpike authorities in states where toll roads are still on the planning boards or in the construction stage already have made it clear that this policy will be the practice on their highways. Flying, it seems, is thirstier.

AT SECOND GLANCE

RALPH W. DECKER

"LOST! LOST! LOST!"

"For the Son of Man came to seek and to save the lost."
—Luke 19:10

Jesus did not spend much time telling what he had come to do. He did it. There are, however, nine or ten statements which start "I came to . . ." For these few sayings we should be very grateful. They can act as correctives to our own ideas about the mission of Jesus. They will, if we accept them.

Nor did Jesus spend much time in answering his critics. Only two or three times did he try to explain the nature and purpose of his associations. One of the explanations fits closely to one of the statements. In the story of Zaccheus we read the statement quoted above. The 15th chapter of Luke is an expansion of the same theme.

Modern scholarship is inclined to regard the opening verses of Chapter 15 as purely editorial. It suggests that the Gospel-writer had collected the three stores about the "lost," and that Luke invented the settin we have. If that is true, we must pay tribute to Luke's genius. His introduction makes a perfect framework. Jesus, having been criticized for the company he kept, replied that he was doing the most joyful work in the world—the seeking and saving of the lost.

The three parables make the same point. God is interested in the "lost." We have poured a lot of theology into that last word. Do you remember the old roadside signs: "LOST! LOST! LOST! JUST REPENT!"? In them, the word meant "sinful" and "condemned." Those meanings may be there, but the basic meaning is "to be out of the proper relationships." In that sense, the parables may be applied to the "scribes and the Pharisees" as well as to the known sinners.

Take the sheep. He was lost. He was lost because he was out of the proper relationship to the flock and the shepherd. The story itself does not call him a sinful sheep. There is no condemnation there, either. He is lost because he is out on the hillside alone. Most sheep are lost because they stray. Not many of them run away with malice aforethought. Head down, they become intent upon their own little affairs. The flock moves in one direction; they move in another. So the lost sheep might have wandered off. He is a perfectly good sheep . . . so far. By tomorrow he may not be. The wilderness is full of dangers. He is a good sheep, but he needs the security of the fold, the companionship of the flock, the guidance of the shepherd.

Look at that lost coin. It is a good coin. At least, Jesus does not curse it as a wicked and willful coin. He simply says that it is lost—it is not where it ought to be. It has dropped from the owner's hand and has rolled into a dark corner. But even back there under the furniture, it is still a good coin. Its intrinsic value has not changed. Its silver content is intact. The image and superscription which declare its official status and value are unchanged. But, it is out of circulation. It achieves nothing. It is good, but good for nothing. The business of a coin is to get itself invested in something that is needed. This coin is lost because it is not making its intended contribution.

Then, there is the lost boy. He is lost in a different way. Unlike sheep and coin, he had broken the relationship deliberately. Unlike the shepherd and the woman, the father seems to know where his "lost one" is. At any rate, the prodigal knows where he is, how he got there, and the way back home. This boy needs to find himself. He needs to reestablish the proper relationship to his home and his father.

Obviously, Jesus is saying that his work is getting people back into their proper relationship to God. He says that it is an important work and a joyous one. At first glance we might assume that he is talking only about the sinful and the damned But his stories suggest that the saints had better be careful. There are a lot of ways of getting "lost."

Along the Asbury Trail

In New England

JOHN REX SHEPLER

3. *Marblehead*

Francis Asbury preached in Marblehead on his first visit to New England, on June 28, 1791, on the day after his first view of Lynn, where a Methodist chapel had recently been completed. He preached in the Congregational meeting-house; the sermon in the evening was in a private house, by his companion, Jesse Lee, who was the presiding elder for the district of New England.

Asbury records of Marblehead: "When I entered this place, my heart was more melted towards its inhabitants than to any in these parts, with the exception of Lynn." His reaction was more favorable than that of George Whitefield years before, who had lifted up his hands and cried: "Marblehead and Marblehearts, God have mercy on Marblehead!"

In those days, by the record of the first federal census, Marblehead had a population of 5,600, two and a half times the size of Lynn, and was the second largest town on the North Shore. On his first trip through New England in July, 1790, Jesse Lee had responded to an invitation to visit Marbehead, and "had cause to believe that his preaching was made a great blessing to the people." A year later he preached there again, being encouraged, but adding: "There is a considerable stir in this town, respecting the sentiments of the Methodists, and a great many wish us to depart out of their coasts; but the more the lion roars, the more I am encouraged."

The first class in the town was formed in 1791 or 1792, being supervised as part of the Lynn circuit. The society was organized in 1794 with 32 members, making it the fourth oldest Methodist society in the state.

The first two pastors appointed, in 1794 and 1795, married Marblehead girls. In those days they had only a year in which to operate. There is a close connection between the fact that these preachers married, and that soon after they located (left the active ministry). Enoch Mudge wrote that at that time there was "an unreasonable prejudice" in the Methodist societies against the marriage of their ministers. There was also small provision for their support! At any rate, the first pastor later took up school teaching in his wife's home town, and the second and third located in 1797. Some years later, in 1819, Edward Taylor, who was to become famous as a preacher to seamen, received a three-month appointment to Marblehead, and in that brief time converted a Mr. Millet and married his daughter.

Bishop Thomas Coke, on his only visit to New England, in 1804, preached one of his three sermons in Massachusetts in Marblehead.

Epaphras Kibby, who lived into the Civil War period, had two pastorates in this town, being the first to preach in the original church building in 1802, and the first to preach in the present one, finished during his pastorate of 1832-4. In a revival here he had 57 converts in one week.

Marblehead, one of the first-fruits of Lee's and Asbury's work in New England, is today a forward-looking church, with a building lot for future re-location, and plans for greater service to the community.

In My Need

Esther M. Clement

When, in my need, I pray
And cannot see God's face
Nor feel His hand on mind;
Is it because in my poor way
I've failed a friend, or set my will
Against His teaching or design?

No, God does not turn his face aside
Nor hold the touch of His warm hand
From those who rise above their pride.
Ask first forgiveness of the friend
Then seek His will to understand.

So, in my need, I pray
To heal the hurt
And make my will divine.
Please, God, in Thy good way
Turn Thy face to mine, touch me,
Give my life the warmth of Thine!

"Because I believe in God, I believe in prayer. It is the surest means of becoming conscious of His presence; that is the real meaning of prayer, its strength and its reward."

Gandhi.

UNTO THEE, O GOD

By Georgia Harkness

Vacation Time

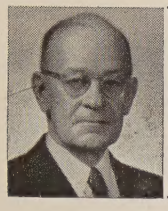
The apostles returned to Jesus, and told him all that they had done and taught. And he said to them, "Come away by yourselves to a lonely place, and rest a while." For many were coming and going, and they had no leisure even to eat. Mark 6:30, 31

We are apt to think of the 20th century as the time of busyness and hurry, and all other periods as leisurely. It is, of course, true that no previous age has ever rushed so feverishly. Yet wherever the gospel has been taken seriously, there has been much of doing and teaching. It is not uncommon, under the demands of human need, to find hardly time to eat! Jesus knew that this sapped both bodily and spiritual strength; hence the injunction, "Come away by yourselves to a lonely place, and rest a while."

During vacation time we Christians have a double duty. One is the obvious need to get apart from people except those dear to us, to rest and play, to enjoy soft skies, green hillsides and sparkling waters and let God renew our strength. We must thank Him gratefully for this blessed opportunity.

The other duty is to take our religion with us wherever we go. To lock the door upon it, as we do our homes and offices, is to raise a question as to how real it is! In the story of which the opening lines are quoted, the disciples in their place of retreat wanted to send a hungry crowd away, But Jesus thought otherwise. God calls us to faithful service even while we rest.

Unto Thee, O God, we lift up our hearts. To Thee we yield our bodies and our spirits for Thy renewing touch. Take us as we are, weary and worn, and recreate us. Give us, we pray, new strength for the day's work, new joy in human fellowship, new devotion to Thy service. And may those who behold us, whether in our labor or rest, know that we have been with Jesus. In His name. Amen.



What's On Your Mind?

HOWARD H. HARE

? If God is good, why do the innocent suffer?

And I must answer this in a short paragraph! Job couldn't do it in many long conversations. But Job did better than think up an answer. He reasserted his faith in God, however inscrutable. And yet: the innocent who suffer often become great souls; and the immeasurable power of the innocent who suffer voluntarily for love's sake is at the core of our Christian faith.

? What can I do as a parent to keep my children in Sunday School and church during the critical teen-age years?

Nothing will guarantee success, when such children often do not understand their own confused rebellions. But the continued (and unobtrusive) devotion of both parents to morning worship and Sunday School is the best help I know. And if parents can keep an active interest in a child's spontaneous interests outside the church, that will be a great help, too.

? What are the three greatest points of identification of a good lay churchman?

1. Sincere devotion to the will of God, and the kingdom of God, of which the Church is only a part, though it may be the most significant part.
2. Holding this article of faith: that the Church succeeds only insofar as the laymen assume responsibility for it. And I don't mean only one or two leading laymen, but a large proportion of the church.
3. A practical conclusion from the statements above: giving the Church the first claim upon his time, outside the claims of his business and his home.

? Does God have written in his book the date when every human being will die?

I do not believe so. We Methodists make a great deal of our belief that God gave us a wide range of choice about what we will do with our lives. We can do a great deal to shorten or prolong them. Don't we shorten our lives by overeating, drinking, reckless neglect of rules of health, worry, and so on? Certainly such actions are not according to the will of God. On the other hand, deliberate refusal to worry, immersing ourselves in interesting activities, having a high purpose for living, consciousness of the life of God within us, certainly tend to prolong life. Maybe God himself watches with interest and love to see whether we will choose to shrink or to expand our lives!

? Is it permissable for a Protestant to pray for the dead?

I suppose the Catholic practice of prayers for the dead is in mind. As I understand it, a priest, for a consideration given him, will pray for souls in Purgatory, thus shortening their stay in that unhappy place. Of course, Protestants do not believe that priests have been assigned special power over the destiny of souls, either here or hereafter. But once we have rejected that idea, I see no reason why Protestants should not pray for the dead. We believe that God is a Father who seeks the welfare of his children in all worlds. In addition that death does not fix destiny, but that choices for good or evil may still be made in the life beyond the grave. Why, then, should we not continue to pray for those we love after the death of the body, that they may resist evil, grow in character, in likeness to Christ?

I confess it has never occurred to me to do this. But I see no objection to such a spontaneous act of love and faith.

? In a neighborhood group of four Protestant churches, the pastors and two laymen from each church have met. How far can any plan of united action be forced by such an unofficial group?

United action cannot, of course, be forced and continue successful. Maybe your group could plan to bring in an important and interesting speaker, or carry out a community project in which the churches would have a natural interest. Even moderate success might begin to demonstrate the value of united effort. Or an affable layman who knows how "to influence people" might seek opportunities to speak to men's clubs, women's groups, and so on, about the enterprise. He might be able to point out the attractive possibility of larger usefulness if official backing could be obtained. But groups like the Massachusetts Council of Churches know a lot more than I do about such problems.

? If you pray for physical healing and you are not healed, is it because you have insufficient faith or are you being punished for something you did in the past?

There can be no doubt that the prayer of faith has often healed the sick. It is also true that the same sort of prayer by people of notable Christian faith and character, has failed to effect their healing. Why? I do not know. I do know, however, that people who are patient under pain or illness sometimes become examples of the way in which the spirit can overcome the flesh. I don't believe that God punishes us for past sins in this way. But we do punish ourselves. The small boy who eats green apples will suffer for it. And older people who neglect their bodies may be "punished" by poor health or disease. Much more needs to be said, but space does not permit it here.

? To what extent can a proven imperfect personality help another to Christian living?

Of course every one of us is an "imperfect personality." And usually we are aware of it. It has been "proved" to us, by our own critical analysis. I suppose, though, you mean "proven," beyond reasonable doubt, to the people around us. Such a person has some of the more obvious character defects, often listed on a sort of community "ten commandments." In the snap judgment of unthinking people, such a person will be labelled "character bad." But (alas!) in other areas his Christian living may be better than ours. And he may be aware of his limitations, and striving to grow out of them. Such people have helped me. I am sure they have helped others. But the person who plainly thinks he is pretty good can't reach me at all!

? Is the continual consciousness of the presence and guidance of God such as E. Stanley Jones and others manifest a normative experience that should belong to all Christians?

Possible to all, I should say, but scarcely "normative." An attainable ideal but not a regular rule. And "continual" need not imply "unbroken." The greatest saints have dry spells. Again: the word guidance connotes quite different degrees of direction by the Divine Spirit. One good Christian may not experience the detail of such direction as seems normal to another. And then, "consciousness of presence" may be relatively unemotional for some, while for others at times it approaches ecstasy. However, every sincere Christian will hunger for a deeper sense of presence and fellowship with God as long as he lives.

WORLD NEWS:

Religious News Service, Ecumenical Press Service, National Council of the Churches in Christ News, Methodist Information

RELATIONS WITH THE VATICAN AGAIN

Rep. Victor L. Anfuso (D.-N. Y.) suggested in a letter to President Eisenhower that the United States establish diplomatic relations with the Vatican. He said this would show the American sympathies lie with the Roman Catholic Church in Argentina. The Congressman, a prominent Roman Catholic layman from the diocese of Brooklyn, told Mr. Eisenhower that he wanted to emphasize "as strongly as I can" the desirability of establishing formal diplomatic relations with the Vatican.

"In carrying out this suggestion, we shall let the whole world immediately know that the United States has the highest esteem for the Catholic Church and the broad principles of religious freedom for which it stands," he said, "and that our sympathies are wholly with it in this period of stress."

"The Catholic Church," he added, "is today a leading and energetic force—surely the greatest moral force—in the struggle against Communism."

RABBIS STUDY ORDAINING WOMEN

The Central Conference of American Rabbis, at its 66th annual convention at Asbury Park, N. J., approved a one-year study of the advisability of ordaining women to the rabbinate. It rejected, however, a proposal that the Hebrew Union College-Jewish Institute of Religion admit women as rabbinical students.

NEW PROTESTANT CENTER IN N. Y. STATE

About 600 national, state and local Protestant leaders gathered in Syracuse, N. Y., June 23, to dedicate the new Protestant Center Building of New York State. The one-story remodeled building will become the focal point of activities for some 1,500,000 Protestants of sixteen denominations in the state. It will be the formal headquarters of the New York State Council of Churches, the Presbyterian Synod of New York and the Syracuse and Onodago County Council of Churches. The building is adjacent to and owned by the First Presbyterian Church, but cost of operation and upkeep will be shared by participating organizations.

PERVERTING THE BIBLE FOR BOX OFFICE

Rep. Katherine St. George (R.-N. Y.) charged in the House that Hollywood was misusing Biblical stories for entertainment purposes. Mrs. St. George said that Hollywood interpretations of the Scriptures were "distorted, inaccurate, and at times quite disgusting."

"Apart from the revlulsion that any informed student of the Bible must feel, from a religious standpoint," she declared, "the glaring distortions and outright falsehoods make these pictures historically useless and quite absured."

She inserted in the **Congressional Record** an article published by the Christian Herald which asserted that "Hollywood's hottest gimmick is Holy Writ."

'FEEBLE' RELIGION IN BRITAIN

Dr. Leslie Weatherhead of London said that religion "as purveyed from hundreds of pulpits" in Britain is "glaringly inadequate." He said "such feebleness has no chance against the efficient aggression of Communism."

CHAPLAINS ARE PRAISED

President Eisenhower, in a letter commending the U. S. Army Chaplain Corps on its 180th anniversary, said the need is "greater than ever before for fortifying the faith of our troops."

"The Chaplains' record of service to our country is longer by a year than the history of our nation itself," President Eisenhower said. "In peace and in battle, in garrison and in combat, they have played in incalculably important role in maintaining the religious faith and the military morale of our defenders . . . The consecration, the riligence, the courage, and the resourcefulness of its chaplains is patr of the Army's proudest traditions."

CHURCH HELPS INDIANS

Officials of the government's Indian Service told the National Fellowship of Indian workers at its triennial meeting that the help they receive from church-sponsored organizations has made their jobs much easier. The Fellowship, comprising missionaries and educators from 23 Protestant denominations, is an agency of the National Council of Churches' Division of Home Missions. The National Council has decided to put special emphasis on a study of Indian problems in the United States for the next 12 months, meanwhile continuing its interest in the reservation problem itself.

REFUGEES ARRIVE

Religious agencies sponsored nearly all the 1,243 persons who arrived on the transport General Langfitt, the first full shipload of Europeans admitted to this country under the 1953 Refugee Relief Act. Catholic Relief Services-National Catholic Welfare Conference sponsored 703 refugees; Lutheran Refugee Service, joint agency of the National Lutheran Council and the Lutheran Church-Missouri Synod, 278 and Church World Service, relief arm of the National Council of Churches, 146. The new arrivals included 245 children under the age of 12.

FOOD RADIATION TESTS

Two Mennonite conscientious objectors completed, without harmful results, the first phase of an experiment to test the effect of atomic radiation upon food. The men, Abe Siemans, 20, of Buhler, Kan., and John Meyer, 19, of Sterling, O., volunteered for the tests conducted at Fitzsimmons Army Hospital here. For six weeks they subsisted solely on foods exposed to atomic radiation. Now they will join other conscientious objectors in a series of tests involving foods subjected to greater radiation.

Meyer told newsmen the group of nearly 20 young men volunteered because "we thought we'd be doing something impotrant and necessary. We also hoped it might help to lessen the general tendency to deprecate the principle of conscientious objection."

YOUTH FOR CHRIST SETS GOAL

Youth for Christ International adopted a budget of $555,000 for 1955-56 at its 11th annual convention held at Winona Lake, Ind. It also set itself the goal of reaching 7,000,000 American high school students during the coming 12 months.

(Continued on Page 16)

The Questions We Ask

(Ed. note: The following questions were asked by 85 high school students of one of the Senior Institutes held at Rolling Ridge, New England Conference Center during their quest periods. The following members of the Institute were responsible for organizing and submitting the questions: **Carol Crowell, Doris Dearing, Judy Dodge, Cynthia Englund, Gail Ericson, Doris Feet, Vivian Fisher, Harry Folger, Jr., Priscilla Gage, Elizabeth Harris, Barry Jones-Henry, Carol Knox, Carol Lewis, Frederic Shepler, Carol Strong, and Charlotte Whitney.** A questo our youth: Do you want us to answer any of these questions in the columns of ZH?)

1. How do we get to know God?
2. Where is God?
3. How do we know when we have found God?
4. How do we keep a relationship with God?
5. What is God's will?
6. Does God have a set plan for our lives?
7. What is the character and nature of God?
8. Does God get angry?
9. Why is Christ important?
10. How much can we depend on the sayings of the Bible?
11. Where and what are Heaven and Hell?
12. Can we still repent after death?
13. What good are our churches doing outside themselves today?
14. How do we experience the Holy Spirit?
15. Can God enter into a mentally deficient person?
16. What is the difference between soul and spirit?
17. Does going to Heaven mean that your physical and mental deficiencies are lost?
18. Does God give everyone the opportunity to overcome evil?
19. Should we believe in angels?
20. When we enter into Heaven will we face the self-same problems that we face here?
21. Do animals go to Heaven?
22. What does God look like?
23. When is eternity?
24. Was Jesus the son of God?
25. Can we be a part of God?
26. God made us in His own image: therefore, are we as He would have us or are we as He is?
27. Will Jesus come to earth again as He promised?
28. Will God ever destroy the earth?
29. Will there ever be anyone greater than Jesus?
30. Are we still too uncivilized to follow the teachings of Jesus?
31. Does God make Himself known to us?
32. Are there such things as spirits?
33. Does God have control over accidents?
34. Would someone who has not heard the Word of God go to Heaven?
35. Is God displeased with mankind?
36. Is God in Heaven or is He waiting to take us there?
37. Is it true that if a person is not good he won't go to heaven?
38. Are there some unknown laws that might explain Jesus' miracles?
39. Do people meet in Heaven?
40. Does God make us die?
41. Does God have limitations?
42. Is Mary divine?
43. Can you feel the spirit of a dead person?
44. Was Mary a virgin?
45. Does God speak to us through other people?
46. Does God forgive the sin or the sinner?
47. If you ask God for something how do you know whether God wants you to have it?

THE REV. AND MRS. FORREST L. WHITE

Miss Wilma A. Corey, daughter of Mr. and Mrs. Earle Corey, Gardner, Mass., was united in marriage to the Rev. Forrest L. White in the Daniel L. Marsh Chapel, Boston University, on June 19. The Rev. William Ogle officiated. He was assisted by the Rev. Norman Lavers. Mr. White is director of Youth Work for the New England Conference of The Methodist Church.

Let's Use The Summer

Fern E. Scribner

Executive Secretary, New England Conference Board of Education

Summer is here and all about us we see boys and girls, youth and adults, free from some of the "restraints" of winter and planning for new activities. What do we do as churches to help them?

Many churches are conducting Vacation Church Schools either on an interdenominational basis or as a local church. The theme for the summer, "Living Together as Christians," affords ample opportunity for the study and practice in Christian living. Projects include contributions for "The Harvester," a Massachusetts migrant project, UNICEF, CROP, and local church missionary interests.

Camps and Institutes which bring various ages together under careful supervision and training have record attendance. Officers Training Schools and an Area Youth School use spare summer hours to prepare workers with youth as well as youth officers for the crowded winter programs.

Increasingly churches are responding to the challenge of summer. Wesley Methodist Church, Worcester, Mass., planned a Day Camp for Juniors. Boys and girls built their own camp and planned their own program. A number of other churches are planning for Church School through the summer months, using a different teaching staff so that the regular teachers may have a vacation.

Other possible uses of the summer for Christian education might be storytelling in the homes of parents, teaching the summer quarter Church School lessons in the home, plans to visit one another's church schools while on vacation, and planning interdenominational church schools during July and August.

Force Children to Attend Sunday School

OAKLAND, Cal. (RNS)—J. Edgar Hoover says every motive that will bring new members to Sunday school, "no matter what their degree of conviction," should be exploited to the utmost.

The F.B.I. director made the statement in a letter to Cyril W. McLean, attorney and member of First Congregational Church here, who had asked Mr. Hoover if he should force his son to attend Sunday school.

"How else shall the uninstructed child be exposed to the influence of Christian principles?" Mr. Hoover asked. "How shall he have opportunity to know the rewards of a Christian way of life?"

He cited the experience of a juvenile court judge who, over an eight-year period, had some 8,000 boys and girls under 17 brought before him for law violations.

Of these 8,000 delinquent children, he said, only 42 regularly attended Sunday school. Even more striking was the judge's finding that none of the children had a mother or father who attended Sunday school or church regularly.

Mr. Hoover renounced the idea that the 42 delinquents should have been sought out and rejected because some motive other than religious conviction brought them into the Sunday school fold.

"It is the whole objective of Sunday school training to turn such young people toward God—to make them truly religious adherents," he said. "When this is accomplished they will attend services simply as an essential part of their scheme of living.

"The youth who has experienced old-fashioned Christian training and discipline in the home, and has received sound, efficient Bible teaching in the Sunday school has been given a sword and buckler against temptation."

Mr. Hoover said a youth must receive the inspiration of sincere religious conviction "if he is to be protected from the rampant ideology of materialism which leads to lack of moral responsibility and lawlessness."

No parent can be blind to "the creeping paralysis of secularism and materialism which continue to infect the moral fibre of the world," he wrote.

"With every child who is taught to accept Christian ethics as his guide to daily living, secular materialism as a national philosophy is dealt a crippling blow."

The F.B.I. chief praised the nation's Sunday school teachers who, he said, are doing "a truly magnificent job."

"They are insuring that the child who is so fortunate as to come into the Sunday school fold receives an introduction to the Word of God, the unequaled guide to righteous living and faith in the future," he declared.

"Our hopes for the future are in their hands. They are laying 'upon a rock' the foundations of Christian character in their disciples, the Sunday school scholars."

SIX MILLION AT VACATION . . . . .

More than 6,000,000 youngsters are enrolled in vacation church schools or camps this summer in more than 100,000 churches, it is estimated by the National Council of Churches. An estimated 35,000 teachers are taking part.

PRESIDENT GREETS CONVENTION

In a message to Bishop Reuben E. Mueller of the Evangelical United Brethren Church, Indianapolis, who is chairman of the convention meeting in Cleveland July 27, President Eisenhower declared that "In Sunday School the young come to know their spiritual heritage. Their minds are enriched and broadened in history, their hearts fortified by the revelation of man's divine origin and destiny. They learn the penalties of selfishness, the rewards of sacrifice so often required of men and women. Your meeting consequently is significant to all: . . . in it people of free nations will find strength against future trial and test."

ONE-WAY STREET EDUCATION . .

Education that "deliberately and rigorously excludes the religious element" was described as "a one-way street that ends in death" by Gov. Theodore R. McKeldin in a commencement address at Mount Saint Mary's College in Emmitsburg, Md.

"I refuse to call that education in the highest sense," the governor said. "It is merely intellectual training. I admit that it can produce astonishing results—but so can training in acrobatics and sleight-of-hand."

"I deny that it can produce the highest type of manhood and I submit that in the present state of the world only the highest type of manhood can hope to lead us safely through the dangers and evils that beset us on every side."

Governor McKeldin said the kind of schooling that for the past 50 years has resulted in a "materialistic philosophy that excludes the glory of God," is "plainly and calamitously failing."

Describing separation of Church and State as "the great bulwark of the rights of minorities," the governor deplored 'the tyranny of words' that has given rise to misunderstanding of the true meaning of this concept.

"It is the tyranny of words, not their legitimate power, that has betrayed many of us into accepting the error that separation of Church and State implies an element of hostility to religion in the essential American doctrine," he said.

"Against that particular tyranny of words, I am in open rebellion. I believe in separation of Church and State precisely because they are not antagonists and cannot be made so without perversion of the fundamental tenets both of religion and of Americanism."

Our Children's Religion

Mazelle Wildes Thomas

Spiritual Growth

Parental concern for the healthy, physical development of our children prompts us to take them to the office of physician and dentist regularly. From the earliest days of their infancy to the day they take physicals for college entrance, we take them. Frequently we are referred to other professional offices where we obediently go for further guidance. Deficiencies, malformations, infections and disturbances that may interfere with the best possible physical growth are discovered. Our good professional guides outline procedures and prescribe treatments in which we engage whole heartedly. Capsules, tablets, braces, arch supports, diets, and exercises soon become an important and regular part of our routine. We relax with the conviction that all is being done that can be done and our children are assured of healthy, attractive bodies.

Now, had you ever thought how simple would be our lot as parents if we could with similar ease and confidence guide the development of the spiritual lives of our children? If, for instance, one of my children showed a lack of Christian faith, I could simply take him to a "faith specialist" who would prescribe "one capsule of faith before each meal," and upon following the routine I could shortly see my child develop a beautiful working faith. Should others of my brood evidence deficiencies in love and hope, I could again take them to "love" or "hope" specialists where "love" and "hope" tablets would be prescribed, and I could then sit back and watch these qualities bud and blossom in the lives of my children.

But not so—the all important spiritual qualities developed on the part of our children will be developed as were these same qualities developed in the lives of their grandparents and great-grandparents.

Our children's spiritual growth depends upon the kind of living they experience under our guidance from day to day.

One day a troubled mother wrote the following to a friend whom she believed understood children.

"My little boy is out playing in the front yard, and he thinks so much of you, I write to ask you your advice. The fact is, Charley tells awful stories about Indians and things, with all kind of made-up things in them. I simply can't stop him. And he has such awful playmates. I do worry so about him. I am wondering what your attitude would be."

The friend replied after this manner: "I am glad your litle boy is out in his front yard, and I am also glad he tells strange stories about Indians and things. That's imagination, and the fact that he likes to play with everybody may be tolerance.

"Someday you will be sitting wistfully at your front window and your little boy will be gone from the front yard,—out in the world. And if you have been careful, your little boy's imagination and tolerance have become your big boy's hope and love. For imagination easily develops into hope, and tolerance naturally develops into love.

"And someday you won't be in your front window at all, and see your boy, you will have to lean over the stars from the Great Beyond, and you will cry a bit at his white hair and his stooped shoulders. But you will have learned by then that his imagination has grown through hope into faith, and that his tolerance has developed through love into peace, and these are the attainments of any worthwhile life."

A Boy

After a male baby has acquired pants, freckles and so much dirt that relatives do not dare to kiss it between meals, it becomes a boy. A boy is nature's answer to that false belief that there is no such thing as perpetual motion. A boy can swim like a fish, run like a deer, climb like a squirrel, balk like a mule, bellow like a bull, eat like a pig, or act like a jackass, according to climatic conditions.

His is a piece of skin stretched over an appetite. A noise, covered with smudges. He is called a tornado because he comes at the most unexpected times, hits the most unexpected places and leaves everything a wreck behind him. He is a growing animal of superlative promise, to be fed, watered and kept warm, a joy forever, a periodic nuisance, the problem of our times, the hope of a nation. Every new boy is evidence that God is not yet discouraged by man.

Were it not for boys, the newspapers would go unread, and a thousand picture shows would go bankrupt. Boys are useful in running errands. A boy can easily do the family errands with the aid of five or six adults. The zest with which a boy does an errand is equalled only by the speed of a turtle on a July day. The boy is a natural spectator. He watches parades, fires, fights, ball games, automobiles, boats and airplanes with equal fervor, but not the clock. The man who invents a clock that will stand on its head and sing a song when it strikes will win the undying gratitude of millions of families whose boys are forever coming home for dinner about supper time.

Boys faithfully imitate their dads in spite of all efforts to teach them good manners. A boy, if not washed too often and if kept in a cool, quiet place after each accident, will survive broken bones, hornets, swimming holes, fights, and nine helpings of pie."

(Anon. Taken from the West Roxbury Methodist Church's Newsletter.)

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Of all the health-and-happy-living books offered today, **HOW TO LIVE 365 DAYS A YEAR** (Prentice-Hall, $3.95), by Dr. John A. Schindler of the Monroe (Wisconsin) Clinic is the cleverest and most original to date. "Good emotions are your best medicine" is his axiom. Ministers are invited to read Chapter 12, on "What to Do When Your Work is Giving You the Jitters."

For Families With Young Children

Three very helpful books of resource material for daily devotions —Prayer Time, compiled by Edward D. Staples; Worship Time, also by Dr. Staples; and Poetry Time, compiled by John E. Brewton. 50 cents each, all three for $1.35, postpaid. Order from

The Upper Room

The world's most widely used devotional guide

1908 Grand Avenue, Nashville, Tenn.

Changes In Appointments Read At Conferences 1955

Maine Conference

AUGUSTA DISTRICT

Bath, Beacon St., Robinhood—Richard Arnold, 9 Beacon Street, Bath
Clinton, Benton—Audrey Burbank, 80½ Grove St., Waterville
Fairfield Center—Russell Chase, Fairfield Center
Farmington—C. L. Myers, 10 Middle St., Farmington
Hartland, Palmyra—To be supplied.
Madison, North Anson—To be supplied.
New Sharon (Fed.)—To be supplied.
North Waldoboro, Orff's Corner—L. H. Curtis, Jr., North Waldoboro
Searsport, North Searsport—R. C. Hollis, Jr., Searsport.
Solon (Federated)—Preston Pennell, Solon.
Southport—W. H. Walker, West Southport.
Wayne (Fed.), North Wayne—R. F. Grossman, Wayne.

BANGOR DISTRICT

District Superintendent—E. L. Wilson, 211 W. Broadway, Bangor.
Calais, Knight Memorial, First, (Milltown,) Wesley Chapel, North Perry—Kenneth Cook,, 24 Church St., Calais.
Eaton, Weston, Kingman—James Thistle, Danforth.
Harrington, West Harrington—R. E. Pinkham, Harrington.
Limestone, Caswell—A. E. Standish, Box 498, Limestone.
Millbridge (Fed.), Wyman—R. N. Coan, Millbridge.
Monticello—N. C. Young, Monticello.
Sangerville (Fed.)—To be supplied.
Swan's Island—Bruce Matherson, Swan's Island.
Vanceboro—R. H. Burgess, Vanceboro.

PORTLAND DISTRICT

Eliot—C. W. Grose, R.F.D. 1, South Berwick.
North Pownal—R. W. Smith, 54 Bailey Ave., Portland.
Portland, Italian—To be supplied.
Rumford Center—Mrs. Alice Yates, Rumford Center.
South Portland, Elm St., Cape Elizabeth—L. S. Staples, 854 Broadway, South Portland.
Special Appointments—K. L. Inskeep, on trial, left without appointment to attend school.

New England Conference

BOSTON DISTRICT

Brighton, Oak Square—O. W. Kerr, 12 Turner St., Brighton.
South Boston, Church of Our Saviour (Italian)—Giacomo Pistone, Care J. E. Parella, 131 Sutton St., Providence, R. I.
Cambridge, Trinity—Jonathan Cartmill, 9 Daytona Rd., Lynn
East Natick—P. N. Whitteberry, 2 Keane Rd., E. Natick.
Milton, Parkway—W. C. Ziegler, 19 Clifton Rd., Milton.
Newton—P. J. Uhlinger, 30 Wesley St., Newton 58.
Newton Centre—E. F. Young, 30 Hope Ave., Newton Ctre.
Quincy, St. Paul's—A. B. Minyard, 166 Granite St., Quincy.
West Quincy—A. B. Minyard, 166 Granite St., Quincy.

LYNN DISTRICT

District Superintendent—W. C. Arnold, 29 Hillside Ave., Melrose 76.
Byfield—To be supplied.
Danvers—D. E. Paige, 123 Pine St., Danvers.
Gloucester, Riverdale—S. B. Sellers, 477 Washington St., Gloucester
Lynn, Lake Shore Park—J. W. Daniels, 32 Bay State Rd., East Lynn
Lynn, Lakeside—L. B. Hoyer, 45 Atkins Ave., Lynn.
Lynn, Maple Street—J. T. Copplestone, 205 Western Ave., Lynn.
Malden, Christ—R. C. Williams, 9 Webster St., Malden.
Medford, Hillside—R. D. Matthews, 41 Emery St., Medford Hillside.
Newburyport, People's—C. M. Prestwood, 55 Purchase St., Newburyport.
Saugus, Cliftondale—B. M. Hanninger, 35 Myrtle St., Saugus.
South Tewksbury—D. E. Hickman, 4 Oak St., Tewksbury.

SPRINGFIELD DISTRICT

Shelburne Falls, William Butler Memorial—W. S. Moody, 4 Clement St., Shelburne Falls.
Springfield, Asbury-First—P. E. Grout, 52 Florence St., Springfield
West Springfield, First—To be supplied.
Wilbraham, Glendale—C. W. Smith, 66 Gates Ave., East Longmeadow

WORCESTER DISTRICT

District Superintendent—I. J. Roberts, 15 Berwick St., Worcester.
Cherry Valley—D. J. Cunningham, 227 Main St., Cherry Valley.
Clinton—P. T. Comfort, 77 Walnut St., Clinton.
Gardner, Chestnut Street—M. W. Sharp, 167 Chestnut St., Gardner.
Graniteville—C. J. Wood, 1 Church St., Graniteville.
Spencer—J. H. Warwick, 32 High St., Spencer.
Upton—J. E. Thomas, Hopkinton.
West Brookfield—J. H. Warwick, 32 High St., Spencer.
Worcester, Wesley—C. T. Allen, 25 Beeching St., Worcester. (in multiple ministry with J. R. Uhlinger)

SPECIAL APPOINTMENTS

H. B. Keir, Gen. Sec., Connecticut Council of Churches.
J. H. Laird, Minister, The Mariemont Community Church, Cincinnati, Ohio
J. S. Leslie, Director of the Wesley Foundation, Harvard.
M. R. Shaw, Northeastern Secretary of Democracy Unlimited.
A. J. Strait, Executive Sec., Conference Board of Missions.
J. E. Thomas, Minister of Christian Education Foundation, Inc.
F. L. White (on trial), Youth Director, Conference Board of Education.

New England Southern Conference

NEW BEDFORD DISTRICT

Bryantville, West Duxbury—R. P. Lipensky, Bryantville.
Cotuit (Fed.)—S. H. Smith, Cotuit.
Cuttyhunk—Paul Deats, Cuttyhunk.
East Wareham—J. N. Elliott, 47 Depot St., East Wareham.
Edgartown—W. L. Bradley, Edgartown.
Fall River, Brayton—C. E. Wilson, Jr., 745 Commonwealth Avenue, Boston.
Fall River, North and Quarry Street—C. C. Sargent, 3350 North Main St., Fall River
Fall River, Park United—W. R. Fowler, 81 Hood St., Fall River.
Falmouth, Woods Hole—C. B. Carmichel, 119 Main St., Falmouth.
Nantucket—A. W. Jackson, 15 Gay Street, Nantucket.
New Bedford, Allen Street—A. H. Tracy, Jr., 347 County St., New Bedford.
Onset Community—K. S. Simonds, Onset.
South Middleboro, South Carver—Ottavio Schiavoni, R. F. D. 2, Middleboro.
Wellfleet, Eastham—J. G. Allen, Main St., Wellfleet.
West Falmouth, Cataumet—W. H. Allen, Box 122, Cataumet.
Westport Point—To be supplied.

NORWICH DISTRICT

Attawaugan—D. S. Hill, Gales Ferry, Conn.
Baltic, Versailles—C. E. Wilcox, Baltic, Conn.
Jewett City, Voluntown—L. M. Hill,
52 Mechanic St., Mystic, Conn.
Millville, Mass.—N. J. Raison, Upton, Mass.
Moodus—C. D. Mitchell, Moodus, Conn.
Mystic—W. E. Dunn, 29 Church St., Mystic, Conn.
Portland—W. D. Hamilton, Portland, Conn.
Thompsonville—J. L. White,
17 Hathaway Ave., Thompsonville, Conn.

PROVIDENCE DISTRICT

Chartley—Franklin Blanchard, Chartley, Mass.
East Braintree—L. S. Hatch,
11 Bowditch Rd., East Braintree, Mass.
Mansfield—C. W. Stewart, 12 Villa St., Mansfield, Mass.
Wakefield—S. M. Continelli, 5 Hazard St., Wakefield, R. I.
Warren—W. M. Roberts, 27 Church St., Warren, R. I.
Warwick, Hillsgrove—W. R. Thompson,
36 Vanderbilt Rd., Hillsgrove, R. I.
West Warwick, Phenix, Hope—L. C. Robinson,
19 LeValley St., West Warwick, R. I.

SPECIAL APPOINTMENTS

H. L. Gerner and T. A. Tschuy, left without appointment to attend school.
L. M. Hays, teaching at High Point College,
High Point, N. C.

New Hampshire Conference

NORTHERN DISTRICT

District Superintendent—R. H. Cowen,
962 Valley St., Manchester, N. H.

SOUTHERN DISTRICT

Lawrence, St. Mark's—D. R. Moore,
48 Ashland Ave., Methuen, Mass.
Manchester, First—To be supplied.
Moultonville, South Tamworth, Tuftonboro—
To be supplied.
Raymond, North Chester—H. E. Wood, Raymond.
Salisbury—C. A. Ellwood, 6 Elm St., Salisbury, Mass.
Smithtown (Seabrook Fed.)—To be supplied.

SPECIAL APPOINTMENTS

J. A. Batten, on trial, left wtihout appointment to attend school.
C. E. Thiele, Associate Chaplain, Episcopal Hospital,
Philadelphia, Pa.
F. E. Fox—left without appointment, pending transfer to Pacific Northwest Conference.

POST-CONFERENCE CHANGES

Maine Conf., Augusta Dist.—Madison, North Anson—
J. W. Dame, 21 Madison Ave., Madison.
New Sharon (Fed.)—R. W. Fidler, New Sharon.
Maine Conf., Portland Dist.—B. M. Hanninger of Portland, Chestnut Street, transferred to New England Conf.
Portland, Italian—N. E. Canfield, 21 Alton St., Portland. (with Portland, Washington Ave.).
New England Conf.—C. M. Chakour, on trial, transferred to Rock River Conference.
B. C. Graves—transferred to Minnesota Conference.
New Hampshire Conf.—L. E. Dayringer, transferred to Detroit Conference.
North Charlestown, West Unity—D. W. Polhemus,
North Charlestown, N. H.

EFFECTIVE LATER

Maine Conf., Portland Dist.—L. L. Boobar to Portland, Chestnut St., July 15.
Bangor Dist.—Bangor, Grace—Lewis H. Beckford,
70 Fifteenth St., Bangor, July 1
New England Conf.—R. A. Rosenblad from Centralville, Lowell, to United Church, Ballardville, Aug. 1.
New Hampshire Conf.—W. R. Keeffe from Penacook to First Church, Manchester, Sept. 1.

STOTTS TO SUCCEED McCONNELL AT B.U.

Dr. Herbert E. Stotts, presently Professor of Sociology of Town and Country Work at Iliff School of Theology, Denver, Colorado, has been named to succeed the retiring Prof. Charles M. (Pat) McConnell as Professor of Town and Country Church and Sociology.

In assuming his new position, Dr. Stotts will give leadership in one of the most distinguished positions in America in training men for the Rural Ministry. The Boston University School of Theology, oldest Methodist seminary in the United States, has the distinction of enjoying the longest continuous concern for the Rural Church of any seminary in the Methodist denomination.

Since 1914, outstanding work on behalf of the Town and Country Church has characterized the curriculum of the Boston University School of Theology. Prof. "Pat" McConnell, who retired in June, has been in charge of the Rural Church program at the school since 1926. Most of the active ministers in the Methodist Church who are alumni of B. U. have had the privilege of his instruction.

Dr. Stotts' teaching in the Town and Country Church will be placed in the larger setting of Sociology of Religion. The sociology of church life employs methods which are as relevant to urban social analysis as they are to suburban and rural inquiries. The relevance of the Church to all phases of community life will thus be emphasized.

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METHODISTS BACK PRINCIPLE OF ANNUAL WAGE

A report endorsing the principle of "a regular dependable annual income for each job" was adopted by the Indiana Methodist Conference. "We commend both labor and management," the report said, "for recognizing the need for establishing a division of the product of industry looking toward a regular dependable annual income for each job."

Joseph Cooper, an attorney from Madison, Ind., moved to delete that clause on the ground that it "smacks of Karl Marx." Dr. Frank Templin, pastor of fashionable Meridian Street Methodist Church in Indianapolis, defended the provision.

A guaranteed annual wage for workers was urged by the Detroit Methodist Conference meeting in Detroit. It said such a wage would provide "an incentive to employers to do all within their power to maintain steady employment and protection for workers laid off."

WORLD NEWS (continued from Page 10)

GRADUATE RELIGION PROGRAM AT PRINCETON

A broad "pioneering" program of graduate study that will stress "the relation of religion to all aspects of life" has been inaugurated by Princeton University's Department of Religion, it was announced by President Harold W. Dodds. The non-denominational program will combine studies in such fields as Biblical literature and the history and philosophy of religion with those in other branches of the humanities, as well as history, politics, and the natural sciences.

WAR OF KINDNESS

A "war of amazing kindness" was proposed at the 43rd biennial convention of the International Society of Christian Endeavor meeting at Columbus, Ohio, as a means of stemming the tide of Communism and preventing a world-wide atomic conflict. Dr. Frank C. Laubach, noted missionary educator, told the 4,000 delegates that they must "plunge into this new kind of war."

NO MORE SEGREGATION IN LOCAL BUSES

Southern statues providing for the separating of races on city buses, trolley cars and other means of transportation suffered a severe setback when, in an unprecedented and unanimous decision, the U. S. Court of Appeals for the Fourth Circuit ruled that the age-old "separate but equal" doctrine has been laid to rest by recent Supreme Court decisions and "can no longer be regarded as a correct statement of the law" in the field of interstate commerce. It declared that the recent Supreme Court decision should apply to segregation on city buses within the state. This decision was handed down in a suit brought by NAACP Legal Defense and Educational Fund on behalf of a Negro woman against the South Carolina Gas and Electric Co.

BLESSINGS ON THEE, TOWER

Archbishop Cushing of Boston blessed a "Texas Tower," the nation's newest defense apparatus, at the invitation of Michael D. Harrington, representative of the Marine Carpenter and Pile Drivers Union. The Tower is the first of five floating "radar islands" which will be anchored 140 miles out to sea along the eastern seaboard from New York to Newfoundland.

SWEDES REJECT CHURCH-STATE SEPARATION

Without a vote the Swedish parliament dropped a proposal for a plebiscite in 1957 on separation of Church and State in Sweden.

MUSEUM DEATH FOR CHURCHES IN U.S.R.R.

Churches in the Soviet Union are threatened by "museum death," according to Professor Nils Alstrup Dahl, dean of the theological faculty at the University of Oslo, who recently visited Moscow and Leningrad.

"There is no persecution and, with its limited sphere the Church has freedom," he said in an article in "Norsk Kirkeblad," which he edits, "but the Communist-educated youth is almost completely ignorant about the Church."

$30 EACH FROM MENNONITES

A total of $2,231, 569 was contributed by members of the Mennonite Church for missions and relief in the fiscal year closed April 1. This is an average per capita gift of $30 from the 75,000 members of the denomination.

BIBLE GOES TO JAIL

Sheriff Jesse Hinson is substituting the Bible for the lurid reading matter which has been common in the Wayne County Jail, Goldsboro, N. C. He has banned comic books featuring sex and violence "and the kind of stuff that gets so many people into trouble." From now on, the sheriff said, "the prisoners will have to read something then can profit by. And that, means the Bible. If they read that, it'll help them."

CHAPEL DESIGN TOO RADICAL

A proposed ultra-modernistic design for the cadet chapel at the new Air Force Academy near Colorado Springs, Colo., has been abandoned as the result of criticism by federal and state officials and the public. The architects have submitted a new model along more conventional lines, including steeples and stained glass windows. Late in May, Sen. A. Willis Robertson (D.-Va.) described the proposed chapel as "looking like nothing so much as an assembly of wigwams."

'IN GOD WE TRUST' ON BILLS

President Eisenhower signed a bill to require that the motto "In God We Trust" appear on all United States paper currency, as well as on all coins. The Bureau of Engraving and Printing said, however, that it will be at least a year before the new law can be carried out. The Bureau is now experimenting with a new mechanical press which will print 32 bills at one time instead of 18 as at present.

LUTHERAN MISSOURI SYNOD NOT 'STANDOFFISH'

The president of the Lutheran Church—Missouri Synod denied that his denomination is "standoffish" about meeting with other Lutherans in an attempt to reconcile doctrinal differences and bringing about better understanding and fellowship.

Dr. John W. Behnken told the denomination's Eastern District convention that great strides have been made in Germany toward unifying various Lutheran sects.

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NEXT MONTH (Continued from Page 3)

Massachusetts College of Optometry by Dr. Green, Dean of the College, will be helpful for all persons needing eye care. An interesting "first" will be a copy of one of John Wesley's letters which has only recently come to light and will be printed for the first time. Dr. Richard M. Cameron, Boston University School of Theology, explains in a special article the interesting procedure of determining the authenticity of such a letter. The section dealing with YOUTH will be continued. Also, METHODISM and WORLD NEWS will give you in brief form the happenings of interest in these two areas. YANKEE METHODIST FAMILY and THE AREA CHURCHES depends largely upon you the reader.

Of course, there will be the regulars features THE BOOK PARADE, UNTO THEE, O GOD, OUR CHILDREN'S RELIGION, WHAT'S ON YOUR MIND? POETRY, and other features of interest to the entire family. Write us and send us big clear pictures.

Reception For Former Editor of Zions Herald

More than 150 parishioners and guests attended a reception held June 22 at the Maple Street Methodist Church, Lynn, Mass., for the Rev. and Mrs. J. Tremayne Copplestone.

Before being appointed as pastor of the Lynn church the Rev. Mr. Copplestone was editor of *Zions Herald*. He succeeds the Rev. Ira J. Roberts, now superintendent of the Worcester District of The Methodist Church.

Greetings of the city were extended by Mayor Arthur J. Frawley, The Greater Lynn Council of Churches was represented by the president, Attorney Harold K. Santoorgian. A welcome in behalf of the ministers of Lynn was given by the Rev. J. Rex Shepler, pastor of St. Luke's Methodist Church.

Graduates Honored At Natick Church

As part of the Youth Sunday program, at Fisk Memorial Methodist Church, Natick, Mass., the pastor, the Rev. William J. Ogle, held a Service of Recognition of the 25 high school graduates who are members or attendants of Fisk Church. The graduates were each presented with a beautiful copy of Sallman's Head of Christ, and, wearing cap and gown, were called to the Altar for the presentation. The list of graduates included **Carol Atkinson, Barbara Bean, Nancy Cox, June Bennett, Lloyd Fisk, William Foster, Joan Garabedian, Marianne Hicks, .Gary Hoyt, .David Hurshman, Jean Kruger, Gail Lombard, Brian McGhee, .William Myrick, Margaret Parmenter, G. Russell Pipe, Peter Poley, Richard Rokes, .Richard Slade, Gerald Schaeffer, George Silver, Terry Smith, Geraldine Spadoni, Anne Spear, Gloria Waterman.**

College graduates include **Ivan Enstrom, Jr., Miss Vivian Myrick** and **Miss Gail Ward.**

PEALE'S SOLUTION

Dr. Norman Vincent Peale has said that Protestantism may offer a solution to married couples when one is Catholic and the other Jewish, and neither wishes to adopt the faith of the other.

MORE MEALS THAN HOTELS

Only 15,000 hotels served meals while it is estimated that 30,000 churches now serve food in their community rooms.

—Single Service News

Juvenile Delinquency Cure

"About 30 years ago a class in sociology at Johns Hopkins University made a scientific study of one of the worst slum districts of Baltimore. Tabulations were made on cards, 200 of which were marked "Headed for jail." On each card was the name of a boy or a girl whose background, attitude toward life, and prospects indicated a life of crime.

After a lapse of 25 years only two persons on the cards ever got to jail. The reason was "Aunt Hannah," a schoolteacher in that slum section, who had taught all of these boys and girls. When asked what she had done for the youngsters "Aunt Hannah" simply explained, **"I just loved them like they were my own boys and girls."**

—From one of Dr. William L. Stidger's human interest stories.

A Flag For Deity

A proposal that the Deity be recognized on the flag of the United States was made by Philip C. Brown, a Baptist layman from Fallbrook, Calif.

Mr. Brown suggests that the stars of the states be re-arranged in the form of a five-pointed star within a circle. The star would represent the Divine Guidance under which this nation has lived and by which it has prospered. The circle would symbolize the unbroken unity of the states which have banned together to form a nation.

He said his proposal has been endorsed by the Veterans of Foreign Wars, and by members of Congress and of the territorial legislatures of Hawaii and Alaska.

Two Scholarships For Palestine Travel

The trustees of the New England Conference plan to award two Stowell Scholarships in the value of $1,000 each to ministers of the New England Conference who qualify, according to the terms of the bequest. Among other requirements a minister must be a member of the New England Conference filling a regular charge; he must be under 55 years of age. Applications for 1956 scholarships must be in the hands of the president of the Board, the Rev. Harold H. Cramer, 566 Hunnewell Street, Needham Heights, before October 1, 1955. Previous applications are now invalid. Those interested in going next summer must make application again even though they have applied in previous years.

Dial God

It is as simple as dialing for the weather report or the time to get a prayer, an inspirational thought for the day, or a scripture passage.

In Scarsdale, N. Y., recorded one-minute inspirational prayers are available to anyone dialing the special number. The telephone company has promised a second outlet to take care of the incoming calls. The service was established early this spring by the Hitchcock Memorial Presbyterian church. "Originally," said Dr. Robert W. Young, pastor of the church, "it was our intention to offer the prayers to members of my congregation, and, as a matter of fact, we resisted publicity. But a wide demand for the recorded prayers spread without any effort on our part." About 700 calls were received in a single day.

In Baltimore, Md., the Y.M.C.A., under the direction of F. W. Stahl, associate general secretary, reported that more than 500,000 calls had been received by its telephone "inspirational-thought-for-the-day" service, since it was launched Feb. 22. The minute message is similar to the following one for the day the half-millionth call was received: "Hello, we're glad you called. The more you grow in the love of people, the less likelihood there is that you will hurt anyone. Love is patient, is kind, does not envy, is not pretentious, is not puffed up, ambitious or self-seeking. Your YMCA urges you to search your scriptures. Thank you."

In Washington, D. C., government officials and other residents may now get a recorded Scriptural message by dialing. This service was launched by the Christian Businessmen's Committee of Washington. More than a 100 calls a day were made after the service was launched.

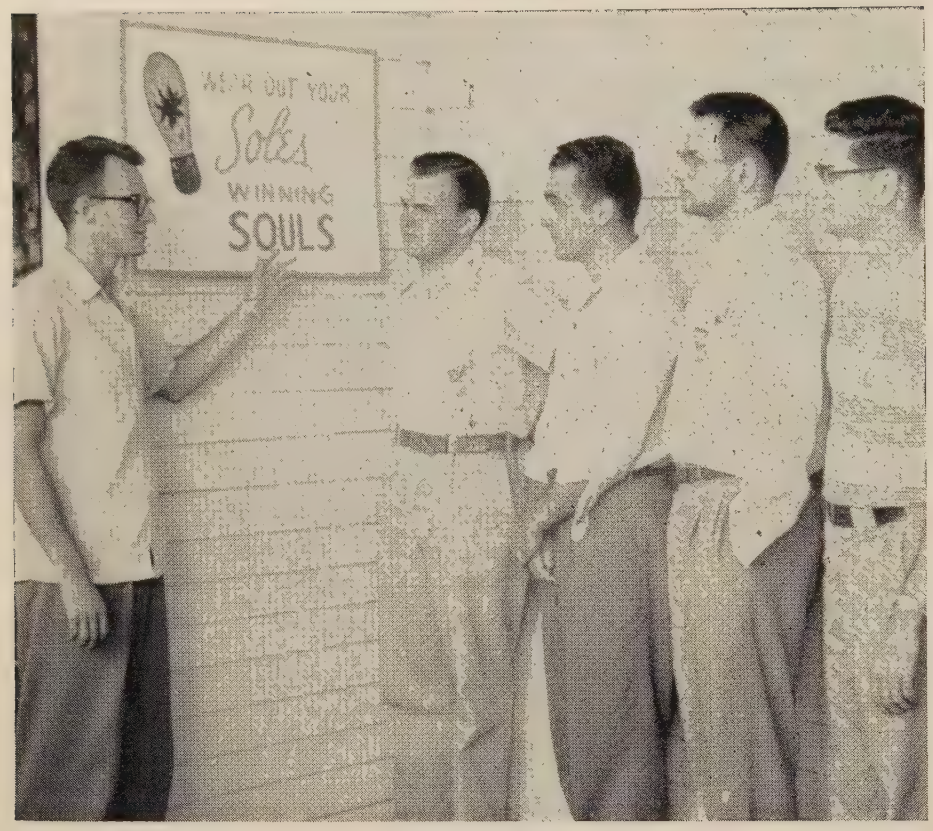
To all of this a Washington Daily News editorial says, "This way you don't have to pray yourself. Just grab the telephone and dial a number and hear a 'recorded, non-sectarian prayer'."

"Ain't that dandy? Pre-fabricated prayer; handy, suited to every need, Designed by our expert prayer-makers for your worshipping pleasure. On tap at all hours."

"That's how it's going to seem to a lot of people who take religion just as seriously as the folks up in Scarsdale. Well, O.K. if it does any good. Doubtless airplanes, microphones, telephones, electricity and neon lights are as much a part of God's world as candles, wine and water. It's how we use them that counts."

The paper gave its readers a Washington number offering a similar service "if you're too tired to think up a message to God yourself."

Methodism



Ministerial Students in 70E Program

These five ministerial students of the New England general area are among 70 young Methodist evangelists who are serving in 30 states and Alaska this summer in the 70E program of the Methodist Board of Evangelism, Nashville, Tenn. The above picture was made at the southeastern Methodist Summer Assembly, Lake Junaluska, N. C., where the group received a week of intensive training. Left to right: Clifford W. Edwards, Southampton, N. Y., Garrett Biblical Institute, Evanston, Ill.; Gerald H. Anderson, New Castle, Pa., Boston University School of Theology; George B. Haley, New Rochell, N. Y., Boston University; David Whitney, Dallas Township, Pa., Boston University, and Warren E. Covell, East Hardford, Conn., Hartford Seminary. One 70E team has been assigned to Fall River, Mass., for the summer, and another to Newtown, Conn.

The World Service Receipts for the Boston Area from June 1, 1954 to May 31, 1955 were $207,784.66 an increase over the previous year, but under the annual apportionment of $222,460.00. Advance Specials $48,261.58; Week of Dedication, $9,049.42.

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The Minnesota Conference at its June session elected its only Negro Member as one of the five ministerial delegates to the General Conference in 1956. The Rev. Charles Sexton, pastor of Border (Negro) Methodist Church, Minneapolis, was elected on the sixth ballot after Dr. Edward Foote, who had received slightly more votes, withdrew and asked the conference to support Mr. Sexton as a practical demonstration of interracial brotherhood.

Methodists are giving 41 cents per member for current support of their colleges and 7 cents per member for their Wesley Foundation. During the past fiscal year, they gave, through annual conference channels, a total of $3,753,948 to the colleges and $631,345 to the Wesley Foundations.

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Seventy-one young men and women have been accepted by the Board of Missions of The Methodist Church for special-term mission service in the United States, its territories and 33 foreign countries. The overseas missionaries will serve on three continents—Africa, Asia and South America. Most will be teachers, but others will be nurses, musicians, agriculturists, engineers and evangelists.

The Methodist Board of Social and Economic Relations has issued a Spanish version of the Social Creed in response to urgent requests from Spanish-speaking members of the church, according to the Rev. A. Dudley Ward, executive secretary of the board.

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Natives in the heart of New Guinea who had never seen white people until recently will soon have a Methodist mission station in the mountain country 5,500 feet above sea level.

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Australians this year are marking the centennial of the organization of the first Methodist conference on their continent. The session, held in Sydney and chartered by the British conference, was attended by 40 Methodists representing 15 pastoral charges. Now there are six state conferences.

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17 Methodist ministers are crossing the Atlantic as participants in the 1955 summer exchange of preachers sponsored by the Department of Ecumenical Relations of the U. S. National Council of Churches and a similar British agency.

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375 delegates from 90 colleges and universities in nine southeastern states at a South-wide Methodist student conference went on record opposing all forms of racial discrimination and pledging their support of the Supreme Court's decision outlawing segregation in public schools.

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The Minnesota Annual Conference proposes to be the first in Methodism to include all of its members and conference claimants in the Ministers Reserve Pension Fund, according to Dr. Charles L. Calkins, executive secretary of the Board of Pensions.

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The North-East Ohio Conference of The Methodist Church at its June session voted to ask the 1956 General Conference to put an end to "the symbol of racial segregation" by abolishing the Central Jurisdiction.

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Eighty women, representing the two-million-member Woman's Society of Christian Service of The Methodist Church, will meet in Kansas City, Mo., August 2 to 11 to discuss what the Christian woman's attitude should be toward current community, national and world problems. Mrs. Emil M. Hartl and Mrs. George Snowden will be delegates from Massachusetts.

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On June 14 the Church World Service reported that the Methodist Committee for Overseas Relief was second on the denominational list of the number of assurances sent in for refugee resettlement—1197 persons.

The Area Churches . . . . . .

Church School superintendent, George A. Clemow, assists youngest representative, Elizabeth Pride, turn a spadeful of earth at the ground breaking for the new Lexington church.

TRINITY METHODIST CHURCH and FIRST METHODIST CHURCH, both of Medford, Mass., are sharing their pastors during the summer preaching program . . . A new window with cathedral glass was recently installed in the METHODIST CHURCH at GEORGES MILLS. The window was a gift from Mr. and Mrs. Earl A. Martin . . . THE FIRST CHURCH OF WINTHROP, METHODIST, is renovating the Seavey Manse, a recent bequest of the late Belle A. Floyd . . . THE NEWTONVILLE METHODIST CHURCH is taking part in the Summer Union Service of Newton. The Rev. Thomas S. Roy will preach July 24, the Rev. Edwin H. Tuller, July 31, at the Central Congregational Church, Newtonville . . . TRINITY METHODIST CHURCH, Oak Bluffs, Mass., observed Thank Offering Sunday, May 1. Eight women of the W.S.C.S. conducted the service and four women served as ushers . . . The highlight of the year of the FIRST METHODIST CHURCH, WOONSOCKET, R. I., was the celebration of the 120th anniversary of the organization of the church. The Rev. Esther A. Haskard offered the morning prayer . . . The BARRE METHODIST CHURCH recently honored twelve couples married forty or more years at Gentlemen's Night of the W.S.C.S. . . . CHRIST CHURCH, Kennebunk, Me., is redecorating during the summer months . . . GRACE METHODIST CHURCH, Cambridge, Mass., in cooperation with the New England Conference Board of Missions, has added, for at least six months' period, a Family Counselor, Dr. Stephen Toma.

FIRST METHODIST CHURCH, SOUTH BRAINTREE, MASS., has purchased over 5 acres of land and a house. As soon as necessary improvements are made on the house and yard the minister and his wife will move in. The land offers space for the coming new church and off-street parking . . . CENTRE METHODIST CHURCH, FAIRHAVEN, CONN., is keeping its church school open all summer according to church school superintendent, R. Bradley Calie . . . NORTH MANCHESTER, CONN., held an outdoor service June 19 on the site where the church is planning to relocate . . . CENTER CHURCH, EAST HARTFORD will have the new plant ready for use on September 1 . . . DANIELSON CHURCH recently dedicated its Memorial Chancel . . . A new Hammon electronic organ has been placed in the Northbridge Chapel of WESLEY METHODIST CHURCH, WORCESTER, MASS. Mrs. William B. Smith is the donor and in making the presentation she requested that the organ be dedicated to a recognition of the loyalty and faithfulness of the ministry of Dr. George Heath who was at Wesley for ten years . . . WESTON METHODIST CHURCH, WESTON, MASS., has added a sermon discussion period following the morning worship. The Rev. Robert W. Huston, minister, reports that ten or a dozen people freely discuss the sermon theme and related topics for an hour after each service.

Everyone Took a Turn at Breaking Ground

Bishop John Wesley Lord of the Boston Area of The Methodist Church turned the first "silver" spadeful of earth at 4 p.m. Sunday, June 26, on the site of the new Methodist church in Lexington, Massachusetts. Nearly 300 distinguished guests, members and friends attended the ceremony. The Litany for the ground breaking was read by the minister, The Rev. Earl D. Haywood. After each response a representative of one of the local church organizations turned a spadeful of earth. Every family brought a shovel and following Bishop Lord's address they formed an outline of the church's foundation and each member of the church's families took turns in breaking the ground. The Rev. Willard C. Arnold, superintendent of the Lynn district and the Rev. Archivar J. Strait, director of the conference church extension program, took part in the service.

The choir, robed in blue vestments, sang under the direction of Joseph A. Stanley. An ivory and mahogany finished pulpit, built by one of the members of the church and used every Sunday, was set on a platform for the speakers.

Earlier in the month $35,000 in cash and pledges were subscribed during the building fund crusade led by the Rev. John Henry Soltman of the Methingodist Board of Missions. Plans are to begin construction of the first unit this summer. The church completed its 3rd conference year with over 200 members and 150 enrolled in the church school.

(Continued on Page 22)

Reviewing

THE BOOK PARADE

James R. Uhlinger

The Religious Motif

Let's look at the current offerings of special interest to church people.

Novelized dramatization of Biblical personalities continues with **MAID OF ISRAEL** by Tolbert R. Ingram (Broadman Press, $3).

The maid is Miriam and the time is when Jehoram was king and Naaman was captain of the Syrian army. At the core of the plot is God's fearless phophet, Elisha. The story is familiar, but old events take on fresh color in graphic scenes.

The book is not sensational literature, yet it is a worthy and commendable handling of another segment of the Bible's story. The church school library should have a copy.

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For a month or two we have not had a good story about a minister. The spell is broken with **THE UNBELIEVING WIFE** by Margaret Echard (Longmans, Green, $3.50).

Vicki Cameron, the minister's wife, is a woman who loved her husband without being able to share his religious faith. She wanted to believe, but the congregation expected more of her than she had.

What these two and their church went through and how she came to a satisfying faith of her own creates a good story. There is sincere spiritual motivation here.

Many church people will enjoy and profit by reading it.

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Entirely different is **FATHER VIKENTY** by Paul Chavchavadze (Houghton Mifflin, $3.75). If you want to know what an old-time Russian Orthodox priest is like, long white whiskers, sidewalk-length black robes and all, you will find it here.

The parish extends from Third Avenue to Westchester, and what a people they are! The fundamentalist-modernist controversy is child's play compared to the anti-this and anti-that groups of New World Russians.

This is one of the finest character sketches of the year. Just to meet Father Vikenty and his white boxer dog named Dragoon (abbreviated form: Drangoonuska) is a rare experience. His besetting sin was his love of wrestling. It's a great tale brilliantly written and unforgettable.

On the Thoughtful Side

Oscar Handlin who won the Pulitzer prize for history reduces American history to eight pivotal points in **CHANCE OR DESTINY** (Little, Brown, $3.75).

What eight events would you pick to epitomise our development? He selects: Yorktown, Louisiana Purchase, explosion on the Princeton, Gettysburg, Seward's bargain, dispatch to Hong Kong, the Lusitania, Pearl Harbor.

The author's consummate skill in narrowing history to a handful of happenings and relating them to all that went before and since is the genius of the book. It is most readable with stress on biographical elements as well as history.

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When Conrad Richter writes a book I try to get it and read it. He is the son of a Pennsylvania preacher, growing up in the school of hard knocks with little formal education. **THE TREES, THE FIELDS, THE TOWN** have been his poetic prose narratives of midwestern America coming of age.

Now he writes in **THE MOUNTAIN ON THE DESERT** (Alfred A. Knopf, $3) of a symbolic philosophical journey into New Mexico. A group of students hear of Michael, the wise man who weaves rugs.

In conversational discussions the whole mystery of being and well-being is probed. The basis for free living in harmony with our fellowmen is fully explored. At the heart of it all is Richter's psycho-energy principle and its effect on life.

Some effort is required to master his theory of the expansion and contraction of energy expenditure (ECE) as the basis of human interaction.

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MIDDLE EAST TENSIONS: Political, Social and Religious by S. A. Morrison (Harpers, $2.75) is an illuminating, factual analysis of some of the world's toughest problems. The author leaps fearlessly into the Arab-Israel conflict and all related problems.

The powerful rivalries of Islam, Judaism and Christianity are carefully measured along with the new faith of Communism. On issues which force most people to take sides, often violently, author Morrison attempts to present both sides. Rather than being a casual observer in the Holy Land and Middle East, he has lived there 35 years and now serves the World Council on aid and refugee activities. His contribution is valuable.

Books in Brief

FEAR STRIKES OUT by Jim Piersall (Atlantic, Little, Brown, $3.50) is the personal story of the Red Sox star who played the 1952 season in a mental fog and came back to sanity at Westboro State Hospital near Boston. The writing is mediocre, but the "plug" for mental health is terrific.

WHY I AM A METHODIST (Hermitage House, $2.75) is Dr. Roy L. Smith's life story and growth of conviction about the values of The Methodist Church. For Methodists this should be the book-of-the-year! It should be required reading for every official board and commission member—to say nothing of the preacher!

ST. LUKE'S LIFE OF JESUS (Macmillan ,$2.75) is a contemporary speech paraphrasing of the gospel done very effectively by G. Aiken Taylor. Enough story element is added to make for excellent family reading.

Summer Book Choice

By far the outstanding book for Methodist New Englanders this month is **IN MY FATHER'S HOUSE** by Grace Nies Fletcher of South Sudbury (McGraw-Hill $3.50). Many people of this area will remember Dr. Lee (Leopold Adolf) Nies of the New England Conference.

His daughter has created an excellent, moving narrative of his life with real inspirational values. From an immigrant family in Texas to superintendent of the Springfield district is a long itinerary. His largest pastorate was old Trinity Church of Worcester, a forerunner of the church I now serve.

The intimate, whimsical stories will ring a bell in the heart of all parsonage families. Here are two aspects of the minister's saga: the life and joy of the family in the earthly house called "the parsonage," and the building of faith in **MY FATHER'S HOUSE** eternally.

It is beautifully done; be sure to read it.

"The modern man has quite a problem to recapture the spirit of gay laughter which hovered over ancient Greece. Religion should be a matter of the heart, of feeling and spirit, as philosophy is a matter of the head."

LOOKING BEYOND

By Lin Yutang (Prentice-Hall, $4.95)

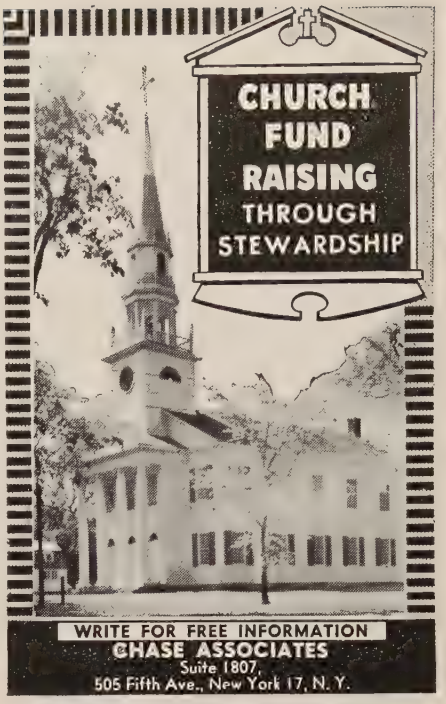
My Most Memorable Experience in Rome

AZARIAH F. REIMER

In Rome on Sunday morning, May 22, our Baptist friend, the Rev. Frank L. Tuttle, of Miami, Florida, also retired, who had assisted me in the conduct of the Protestant worship service on our ship on Sunday, May 15, invited us to attend a Baptist Church with his wife and sister. This chapel is about six blocks from the old Roman Pantheon. We had trouble in finding this modest place of evangelical worship among the five hundred or more Roman Catholic churches which crowd the Eternal City. On a street corner we asked a policeman in our poor Italian whether he knew this chapel. To our surprise he responded pleasantly, and led us about two blocks to our desired place.

Hardly were we seated in this small sanctuary before the pastor noticed us, and came with most cordial greetings. The Rev. Mr. Tuttle introduced me properly as a retired Methodist minister from Boston. Both of us were urged to come forward and have a part in the service of Holy Communion, which was celebrated that Sunday. This was a unique privilege for me in a Baptist Church in Rome and emphasized the unity of all true Christian believers. We both brought our greetings to the audience, which completely filled the sanctuary, and the pastor acted as our interpreter. Then with the pastor we each partook of the Sacred Elements, drinking the wine from the one cup. Then we passed the "Broken Body and shed Blood of Christ" to the deacons, who served all the people.

We did not understand much of the earnest sermon delivered by the preacher, but we appreciated the unity and devotion of that congregation. Their singing reminded me of the ancient Methodist praise. After the Benediction, the hearty welcomes and handshaking by these Roman Christians was an experience we shall always remember.



Serving New England

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NEW ENGLAND DEACONESS HOSPITAL

THE AREA CHURCHES
(continued from Page 19)

DRIVE-IN CHURCH A SUCCESS

"It looks live we've hit a gold mine with our Drive-In Church! Not a financial mine, that is, but a spiritual one. On our first attempt at outdoor services we drew 53 cars with a total of 176 persons or almost triple the recorded indoor attendance of a year ago," this is the way the Rev. Roger Angus Barnett begins to tell about the new project of PROVIDENCE METHODIST CHURCH, EASTHAMPTON, MASS.

The church is holding a summer series of out-door-services, the first Drive-In Church service known to be held in the Pioneer Valley in Western Massachusetts, at the Red Rock Drive-In Theater, owned and managed by Alexander Yamilkoski.

Counted in the first congregation were a number of semi-shut-ins, many young parents with the children, and others from out of the state, who would normally not be attending inside a church building.

At the conclusion of the first service the Rev. Mr. Barnett said, "I feel a little sunburned and a little tired, but I've never been so thrilled in my life. It was a little weird, at first, until I saw the faces behind the windshields."

Music is recorded through the amplifying system, and the service is carried on rain or shine.

There are a few problems, such as: technical difficulties arise with the record player, the hymn singing is difficult wthout leadership, and the heat—but it is hotter in the church building.

In a day when people "drive-in" to eat, bank, select library books, shop, attend theatres, and even sleep, it is time that the church take to wheels and meet the majority of people where they live.

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Boston Pastors' Assembly . .

The pastors of the Boston Area will spend four inspiring days at Geneva Point Camp, Lake Winnipesaukee, N. H., September 5-9.

Among the speakers for this fifth annual Assembly will be Bishop John Wesley Lord; Dean Stanley R. Hopper, Graduate School, Drew University; Prof. Nels F. S. Ferre, Vanderbilt University, School of Religion, speaking on the theme, "Christ and His Church;" and Prof. Justin Vander Kolk, New Brunswick Theological Seminary, lecturing on "The Bible and Our Christian World Mission."

The Rev. H. Newton Clay is dean of the assembly, and the Rev. William T. Wallace, 29 Pleasant Street, Littleton, N. H., is registrar.

—0—

My Pastor Called Today

Carroll S. Nichols

My pastor called today
And, in his pleasant way,
Visited with me. Then he smiled
And shadows faded all away.
My pastor called today.

My pastor called today.
With helpful things to say.
He rose and clasped my hand.
I felt the power at his command.
My pastor prayed today.

My pastor prayed today,
My hand in his as there I lay.
My pastor prayed today—
A tender prayer, then went his way.
My pastor blessed my day.

(Ed note: The above poem was written after a severe illness while the author was convalescing in the hospital.)

CALENDAR

Whitsuntide: Season of the Holy Spirit and of the Birth and Expansion of the Christian Church. May 29 to August 21. Green.

Aug. 7-14. Northern N. E. School of Religious Education and Family Life Conference, Geneva Point Camp, N. H.

Aug. 21-28. Laurel Park Institute.

Camp Aldersgate Schedule

July 31-Aug. 6. Third Junior Camp.

July 31-Aug. 6. Fourth Junior Camp

Aug. 7-12. Fourth Junior High Camp.

Aug. 13-14. Family Weekend Camp.

Aug. 15-19. Woman's Society Summer School.

Aug. 19-21. Woman's Society Weekend.

Aug. 21-27. Senior High Camp.

Aug. 28-Sept. 3. Fifth Junior High Camp.

Sept. 16-18. Seventh Annual Laymen's Retreat.

Rolling Ridge Schedule

July 31-Aug. 6. Intermediate Camp.
Aug. 7-13. Officers' Training School.
Aug. 14-20. Senior High Institute.
Aug. 21-27. Intermediate Camp.
Aug. 28-Sept. 2. Boston Area Leadership School.

Ashbury Grove

Aug. 21-28. Camp meeting.

Hedding, N. H.

Aug. 21-28. Camp meeting.

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Yankee Methodist Family

(Ed. note: We are grateful to all churches which sends us weekly bulletins and newsletters from which we can take personals and events.)

Dr. and Mrs. Edwin S. Tasker celebrated their sixtieth wedding anniversary on May 16. Dr. Tasker has been a member of the New Hampshire Conference for 60 years . . . **The Rev. Edward F. Allen** began full time work at Thornton Heights, South Portland, Maine, dropping the Italian Methodist work in Portland on May 29 . . . **May Phipps** was elected president of the Woman's Society of Christian Service at the First Methodist Church, Dorchester, Mass . . . **The Rev. Robert W. Holcomb** and family are vacationing at Windy Hill, Phillips, Maine . . . More than 50 persons attended a meeting of the Augusta District of The Methodist Church at the home of **the Rev. and Mrs. Alfred G. Hempstead,** superintendent of the Augusta District . . . **The Rev. Edwin S. Dahl,** East Douglas, Mass., will preach at the union summer services held at the Second Congregational Church . . . **Dr. and Mrs. Ira I. Roberts,** superintendent of the Worcester District, and **Mr. Kyoshi Tanimoto** of Hiroshima, Japan, were honored guests recently at an open house Sunday evening held by **Dr. and Mrs. James R. Uhlinger,** Wesley Methodist Church, Worcester, Mass. . . . **Dr. and Mrs. Paul J. Uhlinger** of Newton Centre Methodist Church were introduced to the group . . . A daughter, Amy, was born to **the Rev. and Mrs. Roger Angus Barnett** of Providence Methodist Church, Easthampton, Mass., on May 23 . . . **Mrs. Ronald A. Mosley,** wife of the Rev. Ronald A. Mosley, minister of the Federated Church of Marlboro, N. H., received the Bachelor of Education degree from Keene Teachers College on June 11. Mrs. Mosley has been teaching the past year at Jaffrey, N. H. . . . **Dr. Walter L. Holcomb,** Boston University School of Theology, **Mrs. Allan Knight Chalmers** of Newtonville, **Mrs. Emil M. Hartl** of Boston, and **Dr. Emil M. Hartl,** director of Morgan Memorial Goodwill Inn, were recently elected to the board of directors of the Planned Parenthood League of Massachusetts . . . **The Rev. Carl Garland,** Malden, Mass., had his eighty-second birthday on June 1. He and Mrs. Garland are now in England and plan to tour the continent this summer . . . **The Rev. and Mrs. Wayne S. Moody,** Shelburn Falls Butler Memorial Church were calling in the Wesleyan Building June 27 . . . **Mrs. Edward E. Ayers** died at Severna Park, Maryland, on June 23 at the age of 84 . . . **The Rev. and Mrs. Charles I. Spears** were honored on the fiftieth anniversary of their ministry by the Hudson Methodist Church on June 12. Many tributes and gifts came from churches served in the Maine and the New England Conferences . . . **The Rev. John Mason** of Natick, Mass., has been a patient at the New England Deaconess Hospital. He had his 84th birthday on June 14 . . . **The Rev. Frank Everett** was 97 on June 10 . . . **Mrs. Everett L. Fainsworth** is spending the summer with her son and his family at Winter Garden, Florida. She is a member of the staff at Bouve School, Tufts College . . .

. . . **Miss Josephine Crossman** observed her 100th birthday anniversary on June 16. Friends helped her celebrate with cards, gifts, and visits. Miss Crossman joined the First Methodist Church, Dorchester, Mass., August 6, 1876. She is the oldest member in Dorchester Methodism.

Dr. Thomas Gallagher died in Louisville, Ky., June 3. He served as pastor at City Point Church, Boston while he was enrolled in Boston University School of Theology . . . The **Rev. Wilson L. Lyon,** Foss Street Methodist Church, Biddeford, Me., has just returned from a short tour of duty at Fort Devens as Regimental Chaplain . . . **Martha McIntosh,** New Bedford, Mass. and **Sylvia Covell,** East Hartford, Conn., attended the recent Methodist School of Alcohol Studies and Christian Action in Kansas City, Mo.

Dr. Allen Raymer Reesor is the new Minister of Education and director of youth activities, First Methodist Church, Bakersfield, Calif. . . . **The Rev. John H. Steinkraus,** The Methodist Church, Newtonville, N. Y., has returned home following four weeks as a patient in the Memorial Hospital in Albany. Dr. Warren E. Steinkraus, DePauw University, is supplying his father's pulpit during the month of July . . . Agricultural Missions, Inc., gave a citation to **Julian Rea,** missionary to Africa . . . The parishioners of the First Methodist Church, Winchendon, Mass., gave loving tribute to an outstanding member, **Perlie R. Carroll.** He was presented with a leather bound Bible by the District Superintendent, the Rev. Charles T. Allen, a gold pocket watch by fellow church members, and a letter of affection and esteem by Bishop John Wesley Lord . . . **Mrs. Howard E. Tower** died in Nashville, Tenn., May 11, after an extended illness. She was the wife of the Rev. Dr. Tower, associate executive secretary of the Methodist Radio and Film Commission. A graduate of Boston University, Mrs. Tower was the former Frances A. Gates of Danvers, Mass. The **Rev. and Mrs. Charles X. Hutchinson** are vacationing at R.F.D., Frenchtown, Towanda, Pa. . . . The **Rev. Roy DeLamotte** has been appointed to the Dandridge Circuit in the Holston Conference . . . **Dr. F. Gorham Brigham** member of the staff of the New England Deaconess Hospital for 42 years has announced his retirement . . . The **Rev. Willis Palmer Miller,** minister of East Saugus Methodist Church, with Victor the ventriloquest puppet, gives alcohol-education talks before junior high school assemblies . . . **George Eastman** and **W. Kenneth Easter** are co-chairman of the Restoration Fund Committee for the First Methodist Church, Westborough, Mass. . . . On July 3 **Mrs. Altie Smith,** Grasmere, N. H., celebrated her 96th birthday anniversary at the home of her daughter **Mrs. Miriam Coller.** Among many cherished greetings was one from **Mr. and Mrs. Lane Dwinell** . . . **Dennis E. Perkins,** dean of Waltham real estate and insurance men, died on May 30 at his home in Minot, Me., where he lived with his daughter **Evelina Perkins** . . . **Mrs. Philip G. Palmer,** a licensed local preacher, was awarded the Bachelor of

(Continued on Page 25)

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(Continued from Page 18)

The campaign to found the Alaska Methodist College now has more than $700,000 from Alaskans who believe in and want a Methodist-sponsored liberal arts college with full accreditation.

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Income on the Emergency World Service Special for the Methodist TV Ministry Fund through May 16 was $129,626.89 of the $296,000 needed this fiscal year.

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The first five winners of the $1000 "Bishop James C. Baker Awards" to be given annually to graduate students who plan to teach or do administrative work in Methodist colleges or seminaries were announced by Dr. Stanley H. Martin, director of the Methodist board's student scholarship and loan program. The five winners are: Harold F. Rowe, Norman J. Frisch, Paul B. Yale, Thomas V. Gilpatrick, and William Paul Jones. The scholarships are named for Bishop Baker, retired Methodist leader who organized the church's first Wesley Foundation in 1913 at the University of Illinois. Wesley Foundation is the name of Methodist student centers at state and private colleges.

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Approximately $329,500 has been allocated for Korean Relief and rehabilitation since the November Bishops' Appeal for Korea. Methodists contributed a million and a half dollars in the special appeal for rebuilding the Korean church and giving aid to victims of the Korean war.

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The North Iowa Methodist Conference at its 100th annual meeting defeated a proposal favoring the ordination of women as ministers.

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Two thousand members of The Methodist and Evangelical United Brethren Churches attended a joint service in Elgin High School auditorium at Elgin, Ill.

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The Southern California - Arizona Methodist Conference approved a long-pending plan to take over the University of Southern California's School of Religion and set up a $10,000,000 plant of its own. Under the plan, a corporation would be formed to own and control a school continuing the functions now performed for The Methodist Church by the university. Members of 25 denominations are currently studying at the school.

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Methodist churches throughout the world have a recorded membership of 18,000,000 persons and the "total Christian Community under Methodist care" numbers about 40,000,000. This was reported by the Rev. E. Benson Perkins of London, secretary of the World Methodist Council's European section.

MINISTERS OF MUSIC

85 ministers of music in Methodist churches from all parts of the country met at Estes Park, Colo., July 2-7, to evaluate their work, and, on invitation of the General Board of Education of the denomination, to help set up standards for local church directors of music. A committee of nine was elected to form a permanent organization to be known as the National Fellowship of Methodist Church Musicians, and to frame a constitution and by-laws governing the proposed body. Dr. Austin Lovelace, Garrett Biblical Institute, Evanston, Ill., is chairman of the committee. Five discussion groups brought recommendations requesting the General Board of Education to present to the 1956 General Conference the desire of the musicians to have a department of music affiliated with the board; urging the General Conference to make the present optional committee on Worship and the Fine Arts in the local church a required one; and establishing academic standards for church music directors. A poll of the musicians present revealed that 41 are giving full-time service as ministers of music in their respective churches, with an average salary of $4,183 a year. The top salary figure was $7,600 and the low was $2,400 for full-time local church music directors. Six persons of the group augment their salaries in no outside musical activities, four have parsonages provided for them, and three are ordained ministers.

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A move by the Church of England Assembly for closer relations with the Methodist Church was hailed at the annual meeting of the Methodist Conference of Great Britain. With only two dissenting votes the delegates adopted a resolution which said: "The Methodist Conference would gladly respond to an invitation to hold conversations which may lead to closer relations with the Church of England. Should such an invitation be given, the Conference requests the president to appoint a delegation." At its sessions in London, the Anglican Assembly approved a report calling for consultations between Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, and Dr. Cyril Forster Garbett, Archbishop of York, "with a view to opening conversations with the Methodist Church in an effort to increase unity between that Church and the Church of England.

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The Rev. Dr. Charles F. Boss., Jr., executive secretary of the Methodist Board of World Peace, sailed June 30 for an extended tour of 10 countries on the continent of Europe. He will spend a week in the Soviet Union.

(Continued from Page 23)

Arts degree **cum laude** at Drew University's 88th commencement. The **Rev. Philip G. Palmer** is pastor of the Vienna Methodist Church in Maine . . . The **Rev. and Mrs. William Osborn** are now at their summer home at Northam, P.E.I. . . . The **Rev. John B. Olds** has been appointed to Church-Hill Methodist Church in a growing suburb of Youngstown, Ohio . . . **Dr. and Mrs. J. Franklin Knotts** who have been at a nursing home in Reading, Mass., are now at their summer home in Blodgetts' Landing, N. H. . . . **H. Robert Case,** son of **Dr. and Mrs. Harold C. Case,** was married to **Ann Caroline Dinsmoor,** daughter of **Mr. and Mrs. A Hale Dinsmoor,** Altadena, California. The wedding was held in the First Methodist Church, Pasadena, June 19. **Dr. Case and Dr. Albert E. Kirk,** grandfather of the bridegroom and religious editor of the Wichita Eagle, officiated . . . **Miss Patricia Ruth Crompton,** daughter of **Dr. and Mrs. J. Rolland Crompton,** was united in marriage to **Sgt. Dean Balch Westover,** USMC, son of **Mr. and Mrs. Harold D. Westover** of Peterborough, N. H., July 9, in the Methodist Church, Tilton, N. H., The bride's father, who is headmaster of Tilton School, officiated, assisted by the **Rev. Vernon C. French,** pastor of the church . . . **Betty Egerton, Bob Nylund, Marcia Ricker,** and **Leslie MacLeod** will attend the National Youth Convocation at Purdue University, West LaFayette, Indiana. They are from the Methodist Church, West Chelmsford, Mass. . . . **Miss Charlotte Elizabeth Allen,** daughter of the **Rev. and Mrs. Charles T. Allen,** was united in marriage with **Earl Christian Klaubert** at Wesley Methodist Church, Worcester, Mass., on July 30 . . . The **Rev. Edgar B. Smith,** pastor of St. Paul's Methodist Church, New Bedford, Mass., will take a seven-week tour of Europe and the Near East this summer with 32 Methodist ministers and laymen from seventeen states . . . **Lucy E. Locke,** aunt of **Mrs. Lewis O. Hartman,** died July 9. Miss Locke was active in Methodist circles in greater Boston . . . **William N. Patten,** a former member of the Boston Wesleyan Association, long time member of Wesley Church, Salem, and a former vice-president of Stone and Webster Engineering Corp., died in Salem on June 8 . . . Other deaths reported are: **Mrs. A. C. Young,** widow of the **Rev. A. C. Young** and mother of the **Rev. Elmo Young;** the mother of the **Rev. Ernest Case** of Waltham, Mass.; the father of the **Rev. Kenneth Pearson** of the New England Southern Conference; and **Mrs. Alonzo R. Weed,** widow of Judge Weed who was a member of the Boston Wesleyan Association from 1906 until his death in 1936 . . . Relatives, friends and neighbors of the **Rev. and Mrs. Jerome Wood** gathered in the dining room of the Danielson Methodist church on June 11 to celebrate their 70th wedding anniversary and the 97th birthday of the **Rev. Mr. Wood** . . .

Dr. J. Kirkwood Craig, Manchester, N. H., is the author of the meditation being used on August 30 by an estimated ten million people round the world who read **The Upper Room** . . . **Leona Fredericks,** Watertown, Mass., has been accepted for special term mission service in the United States . . .

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From Our Readers . . . . . .

Smoke, Bonanza, and Chimes

DEAR EDITOR:

A few news items from Wesley Methodist Church of Warehouse Point, Conn. We are all out of church stationery.

The Parsonage of the Wesley Church smells of fresh paint. A few sunny days ago upon returning from Service the Parsonage was filled with smoke from a kitchen cabinet above the stove nearly consumed by fire. Several of the young men from the church extinguished the blaze before the arrival of the fast moving fire department. The damage caused largely by smoke was fully covered by insurance. The Pastor should have been embarrassed as he is Chaplain of the Hartford County Fire Departments, and he has gone with the boys with the ladders and hose more years than he would like to own up to. Inasmuch as he has answered alarms in Fire Chiefs' residences, he does not feel too bad about it.

The Church has begun a long range plan of improvement to modernize its basement. Already a $4000 furnace is being installed that will heat the different units of the church independent of each other. The furnace project was started by a bequest of a man who attended church a half century ago. His reason for giving his one thousand was, "I liked the services in the little church." It has been the policy of Wesley through the years to hold services people like to attend rather than follow any prescribed ritual, and it pays off.

Instead of the church having a number of events, it sponsored one large one. It was called The Pioneer Bonanza and began at 10 a.m. on Saturday on the church grounds with outdoor booths. It was a regular Fair. An auction at 2 p.m. drew the crowd. From 5:30 on there was a chicken barbecue. It was a good day and the church did well both financially and socially.

While the church remains open during the summer, the congregation will vacation in a novel way. There will be a special summer choir and the Pastor will preach a series of sermons entitled "Vacationing with God." Having spent over twenty years in the open country of the north land, he is qualified to speak on God at the Console (the brooks) and many of the outdoor wonders.

An old fireplace in the rear of the spacious Parsonage grounds makes an ideal gathering place for its organizations. While the Pastor's study is known as a "boy catcher room" as it is filled with things that entice the boys. A ship's clock strikes the time on the nautical bells. There are ship models and a real ship in a bottle, made there by an oldtime ship captain. Flint lock guns, cannon balls from the Civil War, etc., are there also.

It is from the study each day at dusk that the Pastor plays the amplified chimes that remind the people of the community they should pause and worship awhile.

Neighborly yours,
LEON T. BURR

Wesley Methodist Church
Warehouse Point, Conn.

Misses Area News

DEAR EDITOR:

Having read *Zions Herald* under the editorship of Dr. Parkhurst, Dorian, Hartman, Bucke, Copplestone (this rather dates me, doesn't it?), I am interested in the new editor and wish him great success.

Since Emory Bucke, my very special friend left *Zions Herald,* I have decided several times I would not renew my subscription, but if the future issues come up to the last two, it is quite likely I'll be sending my renewal.

I have missed the news of the Area in the last two or three years.

GERTRUDE M. GRISWOLD
Springfield, Mass.

A Subscriber Since 1890

DEAR EDITOR:

Congratulations a thousand times on the new adornment of our beloved church periodical *Zions Herald.* Probably I am one of the oldest subscribers on your list.

I first joined forces with *Zions Herald* during my first pastorate when I was appointed to the Parish of North Stoneham, Mass., during the spring of 1890. Since that time during seven years when I retired from the glorious Christian ministry, and again turned to the sea for a livelihood, I did not part with *Zions Herald.* We are old time friends and I am so glad to see the improved and cheerful appearance of the front piece on the cover of the ancient church news dispatcher, including all the added beauty to the type. . . .

THE REV. CHARLES S. THURBER
Chaplain, Seamen's Bethel.
New Bedford, Mass.

Too Far From The South

DEAR EDITOR:

. . While I hope *Zions Herald* may continue as a free lance, with a forward looking policy, I believe it has gone a bit too far in championing the Negro cause. While I am a Southerner, I have had Negroes in my home, to sleep in our beds, eat at our table, and have befriended them in numerous ways. But New England is too far from the South to be able to judge good people down there, who are as sincere as New Englanders, and as idealistic. The Negro problem is not one to be solved by those who have never come in close touch with the problem as the South faces it. I believe you should keep up pressure, expressive of New England feelings on the matter, but that *some* consideration should be given Methodists as sincere as ourselves, but who differ from us. . . .

J. E. WAGNER
Newton Centre, Mass.

Indispensable Even

DEAR EDITOR:

I could not but feel a sense of joy when I read of your appointment as acting Editor of *Zions Herald.*

During the past few months, along with many other supporters of the Herald, I have been deeply concerned with the course of action taken by the Wesleyan Association.

It seems to me that the Herald is an indispensable function not only within Methodism, but even to those of us who are now outside of the circle. If there is anything I can do to be of assistance in promoting this worthy paper, I'll be most happy to do.

Our best wishes to you in this pioneering adventure.

OTIS A. MAXFIELD,
Minister

Old First Church,
Springfield, Mass.

Wants Human Side

DEAR EDITOR:

. . . Your concern for the "human" side of the news and desire to link the paper more closely with the life of the local churches will greatly strengthen the usefulness of *Zions Herald* in my opinion. . . .

PRESCOTT E. GROUT,
Pastor.

Asbury First Methodist Church,
Springfield, Mass.

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(3 more will be listed next month)

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From the June Newsletter,
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